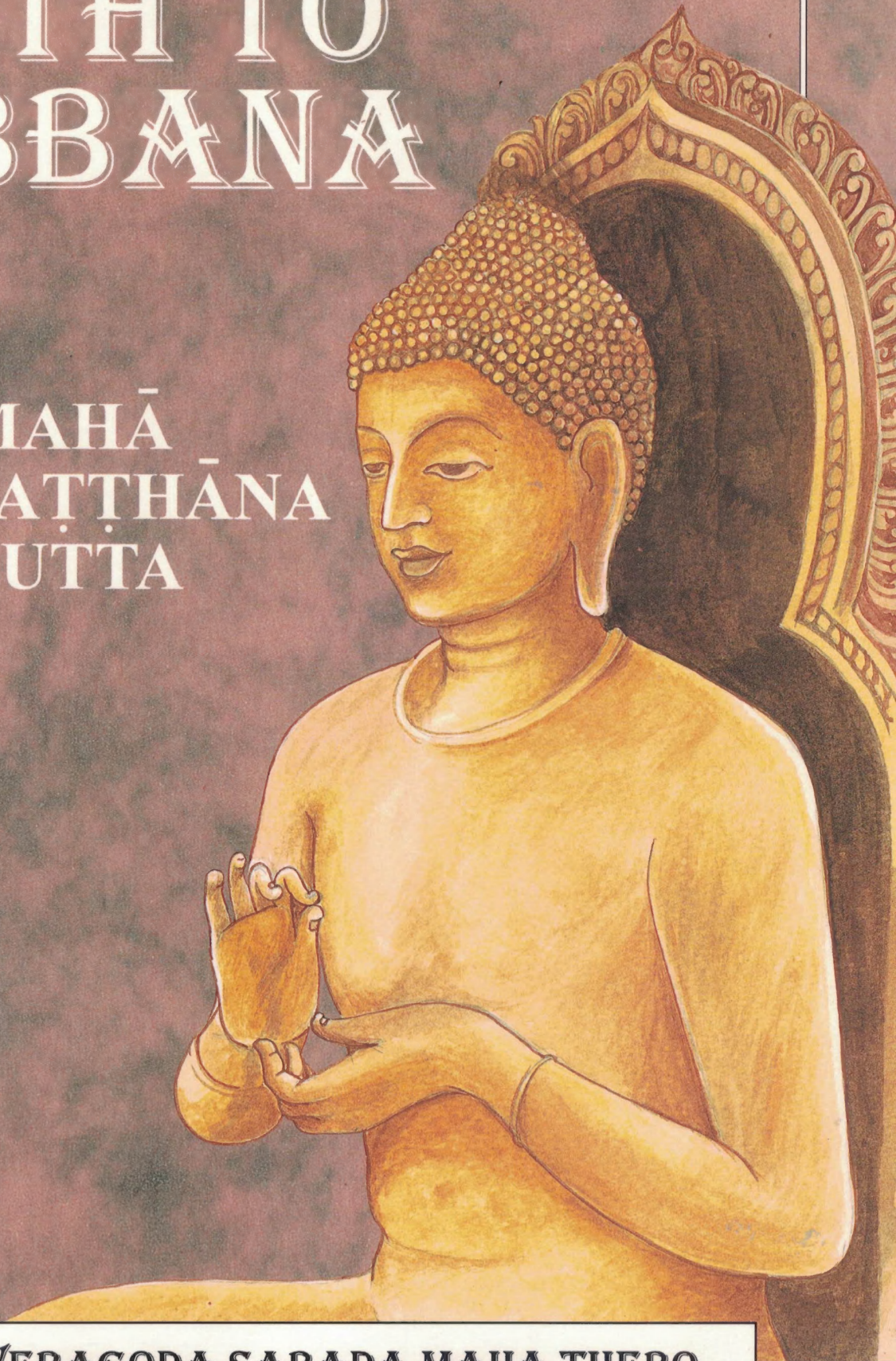


THE ONLY PATH TO NIBBANA

MAHĀ
SATIPATTHĀNA
SUTTA



VEN. WERAGODA SARADA MAHA THERO



THE ONLY PATH TO NIBBANA

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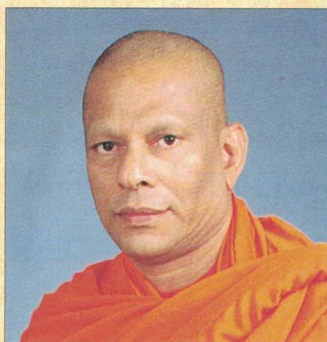
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INTRODUCTION

My intimate association dates back to my a devout Buddhist way of life in which practical perpetual presence. My father, Buddhist virtues, took me to the as almost a daily routine. I still those times, etched deep in my the village monastery held a series **Satipaṭṭhāna Sutta**. Each day



with **Mahā Satipaṭṭhāna Sutta** early childhood. I was raised in background, dominated by a Buddhism was a prominent and who was an embodiment of Buddhist monastery in my village recall a significant event from memory. The incumbent monk of of sermons on the theme of at the end of the sermon he

would ask the devotees a question based on what he said. One day, when he put his question to the audience there was no response from them at all. Without even a trace of shyness or trepidation I responded to the monk's question. The answer was exactly right and the monk was quite pleased. To my father, this was a moment of joy. As a token of his appreciation of what I did, my doting father presented me a ten-cent coin. Those days, for a child of my age, this was nothing less than a fortune. In my village the only person who could chant **Satipaṭṭhāna Sutta** by rote, with the sole exception of the incumbent monk, was my father. After I was ordained a monk these early memories lingered. I was fully aware that one day I was going to bring out my own version of **Satipaṭṭhāna Sutta**.

After 217 publications, in the present work I have redeemed the pledge I have given myself. I have brought out the present edition of **Mahā Satipaṭṭhāna Sutta** (The Great Discourse on the Establishment of Mindfulness) not merely because of my early personal links with this great spiritual odyssey of mankind, but also because of its high significance in the annals of religion. Here, the Supreme Buddha has endowed upon mankind the only unfailing path to the fullest exploration of the inner spirit of man. Scholars have elevated this work to the level of the most important **Sutta** (Discourse) in the entire Pali canon. This Discourse recurs in the **Dīgha Nikāya** and **Majjhima Nikāya**.

What distinguishes this work is its practical applicability as the only formula for the discovery of the real nature of being by each meditator. The Great Discourse on the Establishment of Mindfulness enshrines within it the system that leads an individual along the path to the fullest realization of the nature of human consciousness. It is not a mere spiritual chant that must be passively listened to. Nor is it a theoretical exercise that has to be subjected to erudite discussion and logical analysis. The mindfulness system has to be lived by each person, contemplating on and reflecting upon the objects and functions of one's body and consciousness. The outcome of this sustained and strenuous course of meditation is deep insight into the total process of life. When the mindfulness meditation is practised, the meditator realizes that the totality of life gets reduced to a mere process, devoid of permanence (**anicca**), replete with disharmony (**dukkha**), and lacking a central personality core (self). In some schools of Buddhist meditation in Asia, a comprehensive agenda of Insight Meditation (**Vipassana**) is built upon The Great Discourse on the Establishment of Mindfulness.

In some places the practice of the Way of Mindfulness is traditionally entrenched. But, as things are, in most places the authoritative text of this Discourse is difficult to come by. Even when the text is available, discrepancies and defects mar the work. To remedy all that we have made a special effort to restore textual purity through a comparative study of a variety of texts. A special feature of this edition is the elucidation of the Pali text in English. Commentarial matter is provided where a deeper awareness was deemed necessary.

The publications of The Singapore Buddhist Meditation Centre have their own singular personality and identity. One outstanding factor that establishes these traits is their especially commissioned illustrations portfolio. The graphic efficacy of these illustrations can convert even abstruse notions into compelling visual forms. In a totally new departure for SBMC publications, this work comes with its compact disc. The text chanted in the compact disc will enable the reader to follow this work carefully, with a special ear to the enunciation and the exact pronunciation of the Pali words. The SBMC edition will have a special impact upon the younger reader. In some areas **Mahā Satipaṭṭhāna Sutta** is generally regarded as a Discourse for the aged, the decrepit and the dying. Certain Buddhist lands use **Mahā Satipaṭṭhāna Sutta** as the viaticum to ease the passage of the dying from this life to the next birth. But the present SBMC publication will have a far wider appeal, enabling the younger generations to approach this great work.

The present SBMC publication of "**Mahā Satipaṭṭhāna Sutta - The Only Path to Nibbana**" is in reality the outstanding achievement of the SBMC team that is always the force that vitalizes our projects. Among those numerous personalities who unstintingly supported me in this unique work, there are a few names that pre-eminently deserve special reference. Mr. Edwin Ariyadasa, well-known media specialist of Sri Lanka, the dutiful and devoted editor-in-chief of SBMC publications, led the editorial team that interpreted my vision into brilliant reality. Mr. P. Wickramanayake, with his typical dedication and exemplary patience, produced the illustrations that endowed a visual soul upon the text of this work. The typographical and graphic personality of the present publication is the contribution of Mr. Piyaratne Hewabatage, for whom nothing but the best is right.

The president, Mr. Sito Woon Chee, and the members of The Singapore Buddhist Meditation Centre have been a tower of strength to me in the course of this project. The successful fulfilment of this publication task is substantially due to their ready assistance. The 'spirit', that sumptuously pervades the totality of the SBMC publications programme, is Ms. Ang Lian Swee (**Sītā**). Her uninterrupted and seamless interface with the projects of the SBMC, has proved over a long period of time, an SBMC asset of inestimable value. Rev. Sunanda has so comprehensively merged herself in the publication routine of SBMC that this work seems her sole existence. When one views this book as a finished product, one is quite likely to overlook the endless detail that ensures the efficacy of the production. Among those who tirelessly helped with the significant detail in the construction of this work, are Mr. Lim Bock Chwee, Ms. Tan Jiak Koon Janet, Ms. Wong Sow Ngan and Ms. Heng Ek Jin. We are quite grateful to them. In this context, Mr. Chia Ying Leng too has to be remembered with gratitude. With all that, the work could not have seen the light of day without our sponsors. They earn our gratitude for their service to the cause of religion and to mankind. May the merit acquired by them in their participation of this unparalleled spiritual odyssey enable them to enter the "Path unsurpassed", leading them to "Bliss Eternal".

Ven. Weragoda Sarada Maha Thero

FOREWORD

Mahā Satipaṭṭhāna

Establishment of character by the only Path to Liberation – Eternal

tomes that record the results of men and women who won great unparalleled. Here, while tracing – the Supreme Buddha has impersonal process devoid of perceptible self. The practitioner and now, as part of his very being, without the need to be overwhelmed by theories, laws and dictates. This work, though representing the quintessence of the Dispensation of the Supreme Buddha, has not been adequately utilized by the seekers of religious knowledge. In some Buddhist countries this Discourse is sonorously chanted, to raise – if possible – a tiny ripple in the subconscious of a dying person. This work is generally associated with old age – a kind of spiritual companion to the dying. But some Buddhist traditions have, and still do, assign this the significance of the primary text for those who pursue Insight Meditation (*Vipassanā Bhāvanā*.)



Sutta, the Great Discourse on the Mindfulness has been Supreme Buddha Himself as the Bliss. In the vast gallery of deep the spiritual quests of outstanding religious heights, this work is the only Path – **Ekāyano Maggo** reduced the totality of life to an permanence, harmony or a experiences the reality of life here

But, in the context of modern approaches to Buddhism, authoritative editions of **Mahā Satipaṭṭhāna Sutta** are something of a rarity. In his latest publishing effort Ven. Weragoda Sarada has given this Great Discourse a new lease of life – as it were. In this present publication titled “**Mahā Satipaṭṭhāna Sutta – The Only Path to Nibbana**”, Ven. Weragoda Sarada presents the total Pali text with illuminating glosses and commentaries. Errors of omission and commission by previous editors have been put right. The English translation is lucid, while being scrupulously faithful to the original text.

The work bears his unmistakable hallmark of lavish illustration. The present “Sarada” version of this Great Discourse makes it available to a very wide global audience, providing the opportunity to truth-seeking moderns all over the world, to study and practise the system of mind – culture and reality-discovery, the Supreme Buddha gifted to mankind, to enable men and women of wisdom to tread the “only Path” (**Ekāyana Magga**), towards the release from the bonds of Death. With each of his new publications Ven. Sarada earns greater and greater gratitude of those who increasingly appreciate his efforts to provide stability, peace and harmony to the world that has lost its moorings and seems to be sliding precariously towards violence and destruction.

I extend my best wishes to author Ven. W. Sarada, with the earnest hope that the blessings he receives will ensure his continued progress in his noble mission to spread the Word of the Buddha.

Ven. Dr. Kirinde Sri Dhammananda Nāyaka Mahā Thero. (Ph., D. Litt)
Chief Prelate, Malaysia & Singapore

MESSAGE

All of us at the Singapore collectively inspired by of man. It is this publications programme which and moral aspects of life. We widest possible swath of the publications by addressing the issues. In our sustained efforts in and honour the leadership and Weragoda Sarada Maha Thero, strator SBMC. Our current work “**Mahā Satipaṭṭhāna Sutta - Only Path to Nibbana**” is, without any doubt whatsoever, a landmark in contemporary history of Buddhist publications. Ven. Weragoda Sarada Maha Thero identified this work unerringly as the book for which there is the greatest need in the world today.



Buddhist Meditation Centre are our total dedication to the service dynamism that energizes our seriously reflects upon the spiritual always endeavour to reach the global readership with our world's urgent and pressing this direction we always accept guidance provided by Ven. the Chief Monk/Chief Admini-

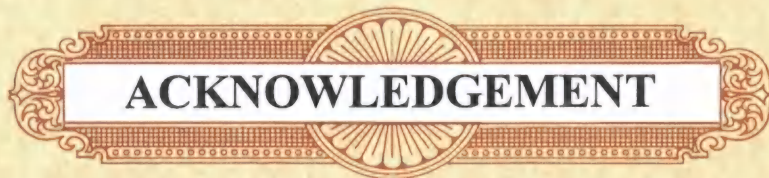
This Great Discourse sets down the central mind-cultivation practices, advocated by the Buddha, and has remained as one of the most significant systems of spiritual development. But, as things are, obtaining the authoritative text of this Discourse has been somewhat difficult as the extant versions seem to be incomplete, in one way or another.

The present edition authored by Ven. W. Sarada Maha Thero presents the work in an illustrated version that will have a special appeal to sophisticated moderns. Arrangements have been made to make the compact disc of the Discourse available with the present text. It should be especially mentioned that the Discourse is chanted by Ven. Weragoda Sarada Maha Thero to enable those keen students to learn how the Pali text is enunciated. The work will immensely help those who would want to practise Insight Meditation (**Vipassanā Bhāvanā**).

The members of SBMC and I respectfully offer our gratitude to Ven. Weragoda Sarada Maha Thero and pledge our unstinting support to all the work he launches to promote Buddhist thought throughout the world, so that humanity can reach the 21st century and the third millennium, in peace, harmony and loving-kindness towards all.

Yours in the Dhamma,

Sito Woon Chee
President / S.B.M.C.



ACKNOWLEDGEMENT

Sabba Dānaṃ Dhamma Dānaṃ Jināti
(The Gift of Truth Excels all other Gifts)

This Noble Discourse
Mahā Satipaṭṭhāna Sutta
(The Great Discourse on the Establishment of Mindfulness)
considered by scholars to be the
most important work in the Palicanon is

sponsored by

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Mdm. Chew Tiang Choo

Miss Sophia Yeo

Master Adam Yeo

Master Gabriel Yeo

Master Emmanuel Yeo

May all of them be blessed, and may all of them be happy,
healthy, prosperous and long-lived, through the sponsorship of this
Great Discourse of the Supreme Buddha.

Ven. Weragoda Sarada Maha Thero

DEDICATION



*My Most Venerable Teacher
Late Ven. Pandita Yatalamatte
Vajiranana Maha Nayaka Thero*



*My Beloved Father
Mr. G. A. Podisingho*



*My Beloved Mother
Mdm. G. G. Emalishami*

MAY THEY ATTAIN EVER-LASTING BLISS OF NIBBANA!

Ven. Weragoda Sarada Maha Thero

INTRODUCTION TO MEDITATION

"Meditation is no escape from life"

The Buddha said: 'O bhikkhus! There are two kinds of illness. What are those two? Physical illness and mental illness. There seem to be people who enjoy freedom from physical illness even for a year or two . . . even for a hundred years or more. But, O bhikkhus, rare in this world are those who enjoy freedom from mental illness even for one moment, except those who are free from mental defilements' (i.e., except arahants).

The Buddha's Teaching, particularly this way of 'meditation', aims at producing a state of perfect mental health, equilibrium and tranquillity. It is unfortunate that hardly any other section of the Buddha's Teaching is so much misunderstood as 'meditation', both by Buddhists and non-Buddhists. The moment the word 'meditation' is mentioned, one thinks of an escape from the daily activities of life; assuming a particular posture, like a statue in some cave or cell in a monastery, in some remote place cut off from society; and musing on, or being absorbed in some kind of mystic or mysterious thought or trance. True Buddhist 'meditation' does not mean this kind of escape at all. The Buddha's Teaching on this subject was so wrongly, or so little understood, that in later times the way of 'meditation' deteriorated and degenerated into a kind of ritual or ceremony almost technical in its routine.

Most people are interested in meditation or **yoga** in order to gain some spiritual or mystic powers like the 'third eye', which others do not possess. There was some time ago a Buddhist nun in India who was trying to develop a power to see through her ears, while she was still in the possession of the 'power' of perfect eye-sight! This kind of idea is nothing but 'spiritual perversion'. It is always a question of desire, 'thirst' for power.

The word meditation is a very poor substitute for the original term **bhāvanā**, which means 'culture' or 'development', i.e., mental culture or mental development. The Buddhist **bhāvanā**, properly speaking, is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, sceptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquillity, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the Ultimate Truth, Nirvana.

There are two forms of meditation. One is the development of mental concentration (**samatha** or **samādhi**), of one-pointedness of mind (**cittekaggatā**, Skt. **cittaikagrata**), by various methods prescribed in the texts, leading up to the highest mystic states such as 'the Sphere of Nothingness' or 'the Sphere of Neither-Perception-nor-Non-Perception'. All these mystic states, according to the Buddha, are mind-created, mind-produced, conditioned (**saṃkhata**). They have nothing to do with Reality, Truth, Nirvāṇa. This form of meditation existed before the Buddha. Hence it is not purely Buddhist, but it is not excluded from the field of Buddhist meditation. However it is not essential for the realization of Nirvana. The Buddha Himself, before His Enlightenment, studied these yogic practices under different teachers and attained to the highest mystic states; but he was not satisfied with them, because they did not give complete liberation, they did not give insight into

the Ultimate Reality. He considered these mystic states only as 'happy living in this existence' (**ditṭhadhammasukhavihāra**), or 'peaceful living' (**santavihāra**), and nothing more. He therefore discovered the other form of 'meditation' known as **vipassanā** (Skt. **vipasyanā** or **vidarsanā**), 'Insight' into the nature of things, leading to the complete liberation of mind, to the realization of the Ultimate Truth, Nirvana. This is essentially Buddhist 'meditation', Buddhist mental culture. It is an analytical method based on mindfulness, awareness, vigilance, observation.

The most important discourse ever given by the Buddha on mental development ('meditation') is called the **Satipaṭṭhāna Sutta** 'The Setting-up of Mindfulness' (No. 22 of the **Dīgha-Nikāya**, or No. 10 of the **Majjhima-Nikāya**). This Discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often bhikkhus recite this **sutta** by the bed-side of a dying man to purify his last thoughts.

The ways of 'meditation' given in this Discourse are not cut off from life, nor do they avoid life; on the contrary, they are all connected with our life, our daily activities, our sorrows and joys, our words and thoughts, more moral and intellectual occupations.

The Discourse is divided into four main sections: the first section deals with our body (**kāya**), the second with our feelings and sensations (**vedanā**), the third with the mind (**citta**), and the fourth with various moral and intellectual subjects (**dhamma**).

It should be clearly borne in mind that whatever the form of 'meditation' may be, the essential thing is mindfulness or awareness (**sati**), attention or observation (**anupassanā**). One of the most well-known, popular and practical examples of 'meditation' connected with the body is called 'The Mindfulness or Awareness of in-and-out breathing' (**ānāpānasati**). It is for this 'meditation' only that a particular and definite posture is prescribed in the text. For other forms of 'meditation' given in this **sutta**, you may sit, stand, walk, or lie down, as you like. But, for cultivating mindfulness of in-and-out breathing, one should sit, according to the text, 'cross-legged, keeping the body erect and mindfulness alert'. But sitting cross-legged is not practical and easy for people of all countries, particularly for Westerners. Therefore, those who find it difficult to sit cross-legged, may sit on a chair, 'keeping the body erect and mindfulness alert'. It is very necessary for this exercise that the meditator should sit erect, but not stiff; his hands placed comfortably on his lap. Thus seated, you may close your eyes, or you may gaze at the tip of your nose, as it may be convenient to you.

You breathe in and out all day and night, but you are never mindful of it, you never for a second concentrate your mind on it. Now you are going to do just this. Breathe in and out as usual, without any effort or strain. Now, bring your mind to concentrate on your breathing-in and breathing-out; let your mind watch and observe your breathing in and out; let your mind be aware and vigilant of your breathing in and out. When you breathe, you sometimes take deep breaths, sometimes not. This does not matter at all. Breathe normally and naturally. The only thing is that when you take deep breaths you should be aware that they are deep breaths, and so on. In other words, your mind should be so fully concentrated on your breathing that you are aware of its movements and changes. Forget all other things, your surroundings, and your environment; do not raise your eyes and look at anything. Try to do this for five or ten minutes.

At the beginning you will find it extremely difficult to bring your mind to concentrate on your breathing. You will be astonished how your mind runs away. It does not stay. You begin to think of various things. You hear sounds outside. Your mind is disturbed and distracted. You may be

dismayed and disappointed. But if you continue to practise this exercise twice daily, morning and evening, for about five or ten minutes at a time, you will gradually, by and by, begin to concentrate your mind on your breathing. After a certain period, you will experience just that split second when your mind is fully concentrated on your breathing, when you will not hear even sounds nearby, when no external world exists for you. This slight moment is such a tremendous experience for you, full of joy, happiness and tranquillity, that you would like to continue it. But still you cannot. Yet if you go on practising this regularly, you may repeat the experience again and again for longer and longer periods. That is the moment when you lose yourself completely in your mindfulness of breathing. As long as you are conscious of yourself you can never concentrate on anything.

This exercise of mindfulness of breathing, which is one of the simplest and easiest practices, is meant to develop concentration leading up to very high mystic attainments (**dhyāna**). Besides, the power of concentration is essential for any kind of deep understanding, penetration, insight into the nature of things, including the realization of Nirvana.

Apart from all this, this exercise on breathing gives you immediate results. It is good for your physical health, for relaxation, sound sleep, and for efficiency in your daily work. It makes you calm and tranquil. Even at moments when you are nervous or excited, if you practise this for a couple of minutes, you will see for yourself that you become immediately quiet and at peace. You feel as if you have awakened after a good rest.

Another very important, practical, and useful form of 'meditation' (mental development) is to be aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life, private, public or professional. Whether you walk, stand, sit, lie down, or sleep, whether you stretch or bend your limbs, whether you look around, whether you put on your clothes, whether you talk or keep silence, whether you eat or drink, even whether you answer the calls of nature - in these and other activities, you should be fully aware and mindful of the act you perform at the moment. That is to say, that you should live in the present moment, in the present action. This does not mean that you should not think of them in relation to the present moment, the present action, when and where it is relevant.

People do not generally live in their actions, in the present moment. They live in the past or in the future. Though they seem to be doing something now, here, they live somewhere else in their thoughts, in their imaginary problems and worries, usually in the memories of the past or in desires and speculations about the future. Therefore they do not live in, nor do they enjoy, what they do at the moment. So they are unhappy and discontented with the present moment, with the work at hand, and naturally they cannot give themselves fully to what they appear to be doing.

Sometimes you see a man in a restaurant reading while eating - a very common sight. He gives you the impression of being a very busy man, with no time even for eating. You wonder whether he eats or reads. One may say that he does both. In fact, he does neither, he enjoys neither. He is strained, and disturbed in mind, and he does not enjoy what he does at the moment, does not live his life in the present moment, but unconsciously and foolishly tries to escape from life. (This does not mean, however, that one should not talk with a friend while having lunch or dinner.)

You cannot escape life however you may try. As long as you live, whether in a town or in a cave, you have to face it and live it. Real life is the present moment - not the memories of the past, which is dead and gone, nor the dreams of the future, which is not yet born. One who lives in the present moment lives the real life, and he is happiest. When asked why his disciples, who lived a simple

and quiet life with only one meal a day, were so radiant, the Buddha replied: 'They do not repent the past, nor do they brood over the future. They live in the present. Therefore they are radiant. By brooding over the future and repenting the past, fools dry up like green reeds cut down (in the sun).'

Mindfulness, or awareness, does not mean that you should think and be conscious 'I am doing this' or 'I am doing that'. No. Just the contrary. The moment you think 'I am doing this', you become self-conscious, and then you do not live in the action, but you live in the idea 'I am', and consequently your work too is spoiled. You should forget yourself completely, and lose yourself in what you do. The moment a speaker becomes self-conscious and thinks 'I am addressing an audience', his speech is disturbed and his trend of thought broken. But when he forgets himself in his speech, in his subject, then he is at his best, he speaks well and explains things clearly. All great work - artistic, poetic, intellectual or spiritual - is produced at those moments when its creators are lost completely in their actions, when they forget themselves altogether, and are free from self-consciousness.

This mindfulness or awareness with regard to our activities, taught by the Buddha, is to live in the present moment, to live in the present action. (This is also the Zen way which is based primarily on this teaching.) Here in this form of meditation, you haven't got to perform any particular action in order to develop mindfulness, but you have only to be mindful and aware of whatever you may do. You haven't got to spend one second of your precious time on this particular 'meditation': you have only to cultivate mindfulness and awareness always, day and night, with regard to all activities in your usual daily life. These two forms of 'meditation' discussed above are connected with our body.

Then there is a way of practising mental development ('meditation') with regard to all our sensations or feelings, whether happy, unhappy or neutral. Let us take only one example. You experience an unhappy, sorrowful sensation. In this state your mind is cloudy, hazy, not clear - it is depressed. In some cases, you do not even see clearly why you have that unhappy feeling. First of all, you should learn not to be unhappy about your unhappy feeling, not to be worried about your worries. But try to see clearly why there is a sensation or a feeling of unhappiness, or worry, or sorrow. Try to examine how it arises, its cause, how it disappears, and its cessation. Try to examine it as if you are observing it from outside, without any subjective reaction, as a scientist observes some object. Here, too, you should not look at it as 'my feeling' or 'my sensation' subjectively, but only look at it as 'a feeling' or 'a sensation' objectively. You should forget again the false idea of 'I'. When you see its nature, how it arises and disappears, your mind grows dispassionate towards that sensation, and becomes detached and free. It is the same with regard to all sensations or feelings.

Now let us discuss the form of 'meditation' with regard to our minds. You should be fully aware of the fact whenever your mind is passionate or detached, whenever it is overpowered by hatred, ill-will, jealousy, or is full of love, compassion, whenever it is deluded or has a clear and right understanding, and so on and so forth. We must admit that very often we are afraid or ashamed to look at our own minds. So we prefer to avoid it. One should be bold and sincere and look at one's own mind as one looks at one's face in a mirror. Here is no attitude of criticizing or judging, or discriminating between right and wrong, or good and bad. It is simply observing, watching, examining. You are not a judge, but a scientist. When you observe your mind, and see its true nature clearly, you become dispassionate with regard to its emotions, sentiments and states. Thus you become detached and free, so that you may see things as they are.

Let us take one example. Say you are really angry, overpowered by anger, ill will, and hatred. It is curious, and paradoxical, that the man who is in anger is not really aware, not mindful that he is angry. The moment he becomes aware and mindful of that state of his mind, the moment he sees his anger, it becomes, as if it were, shy and ashamed, and begins to subside. You should examine its nature, how it arises, how it disappears. Here again it should be remembered that you should not think 'I am angry', or of 'my anger'. You should only be aware and mindful of the state of an angry mind. You are only observing and examining an angry mind objectively. This should be the attitude with regard to all sentiments, emotions, and states of mind.

Then there is a form of 'meditation' on ethical, spiritual and intellectual subjects. All our studies, reading, discussions, conversation and deliberations on such subjects are included in this 'meditation'. To read this book, and to think deeply about the subjects discussed in it, is a form of meditation. We have seen earlier that the conversation between Khemaka and the group of monks was a form of meditation, which led to the realization of Nirvana. So, according to this form of meditation, you may study, think, and deliberate on the Five Hindrances (**Nīrvaṇa**), namely: 1. lustful desires (**kāmacchanda**), 2. ill-will, hatred or anger (**vyāpāda**), 3. torpor and languor (**thīna-middha**), 4. restlessness and worry (**uddhacca-kukkucca**), 5. sceptical doubts (**vicikicchā**).

These five are considered as hindrances to any kind of clear understanding, as a matter of fact, to any kind of progress. When one is over-powered by them and when one does not know how to get rid of them, then one cannot understand right and wrong, or good or bad.

One may also 'meditate' on the Seven Factors of Enlightenment (**Bojjhaṅga**). They are: 1. Mindfulness (**sati**), i.e., to be aware and mindful in all activities and movements both physical and mental, as we discussed above. 2. Investigation and research into the various problems of doctrine (**dhamma-vicaya**). Included here are all our religious, ethical and philosophical studies, reading, researches, discussions, conversation, even attending lectures relating to such doctrinal subjects. 3. Energy (**virīya**), to work with determination till the end. 4. Joy (**pīti**), the quality quite contrary to the pessimistic, gloomy or melancholic attitude of mind. 5. Relaxation (**passaddhi**) of both body and mind. One should not be stiff physically or mentally. 6. Concentration (**samādhi**), as discussed above. 7. Equanimity (**upekkhā**), i.e., to be able to face life in all its vicissitudes with calm of mind, tranquillity, without disturbance.

To cultivate these qualities the most essential thing is a genuine wish, will, or inclination. Many other material and spiritual conditions conducive to the development of each quality are described in the texts. One may also 'meditate' on such subjects as the Five Aggregates investigating the question 'What is a being?' or 'What is it that is called I?', or on the Four Noble Truths. Study and investigation of those subjects constitute this fourth form of meditation, which leads to the realization of Ultimate Truth.

Apart from those we have discussed here, there are many other subjects of meditation, traditionally forty in number, among which mention should be made particularly of the four Sublime States: (**Brahma-vihāra**): (1) extending unlimited, universal love and good-will (**mettā**) to all living beings without any real kind of discrimination, 'just as a mother loves her only child'; (2) compassion (**karuṇā**) for all living beings who are suffering, in trouble and affliction; (3) sympathetic joy (**muditā**) in others' success, welfare and happiness; and (4) equanimity (**upekkhā**) in all vicissitudes of life.

SYSTEMS OF MEDITATION

Meditation implies cultivation - what is cultivated is the mind. Meditation disciplines the mind – improves the mind. It restrains the mind. Buddhists perform various meritorious acts. These acts are visible externally. But, these acts of merit originate in the mind. It is this same notion that is contained in the Dhammapada (Path of Righteousness) in the phrase “Mind is the forerunner of all phenomena.” One can determine whether an act of merit has been performed truly and completely, only by deciding whether good thoughts have occurred due to that act of merit.

The mind that is not well cultivated or well trained is like a fish out of water. It squirms, flutters, and shivers. Such a mind turns towards evil. But, on the other hand, the person who has cultivated the mind through meditation is not under the sway of sense organs. He is not led astray. Thus, he will not come to any harm.

There are many objects and goods in the world we live in. When those things become weak and damaged they have to be repaired. Today, science is capable of improving all the external organs of beings on earth, including those of humans as well. Equally various devices have been made to destroy both living and inanimate objects instantly. Ways and means have been discovered, not only to corrupt and destroy the mind of man, but also to destroy easily all those who associate with him. When we consider the various problems and troubles modern man has to face, it is quite clear that the lack of spiritual tranquility and discipline in character, is the primary cause of these difficulties.

Man becomes subject to various physical ailments due to mental intolerance and mental

ill health. It is essential, therefore, that we should acquire mental well-being.

What are the remedies discovered by modern science to acquire this? None at all. The only remedy is meditation. These systems of meditation are found in various religions today. Here, our attention is focused upon Buddhist meditation. This meditation generates the restraint of the senses. Varieties of physical ailments and pains are suppressed by it. But, those who are not aware of the great value of meditation describe it as a waste of time. This kind of talk is futile. Each second we live should be utilized constructively. For this, time has to be managed correctly and methodically. For this we must think correctly. Decisions should be arrived at, on any occasion, only after thinking correctly. For this, meditation is essential.

Buddhist meditation in the Teachings of the Buddha is two-fold Tranquillity Meditation and Insight Meditation. Tranquillity Meditation is also described as Consciousness Meditation, and Insight Meditation is also described as Wisdom Meditation. This way tranquillity Meditation brings about the development of the mind (consciousness), and Insight Meditation brings about the development of wisdom (understanding, knowledge). In terms of the Buddhist system both these forms of meditation are extremely significant.

Tranquillity Meditation implies the cultivation of the mind to such a level as to be able to eradicate sensuous desire. All forms of meditation leading to Absorptions of the immaterial sphere and to their achievement come within Tranquillity Meditation. What is meant by Insight Meditation is obtaining a well-focussed look on Formations

in terms of their characteristics of impermanence etc. For a person who takes to meditation with the specific intention of achieving eternal bliss, both these forms of meditation are equally relevant. The Buddha said: “O monks! There are two forces that are conducive to wisdom. They are tranquility and insight. O monks! What is the advantage of cultivating tranquility? It will develop the mind. What are the advantages of the developed mind? When the mind is developed any form of lust gets eradicated. O monks! What is the advantage of cultivating insight? It will improve wisdom. When wisdom is improved any form of ignorance gets eradicated.”

Of the Buddha’s sermons that discuss these systems of meditation, “The Great Discourse on The Establishment of Mindfulness” is the most outstanding. This Discourse occurs both in Middle-length Discourses and Long Discourses. This Discourse was held in the market town of **Kammāssadamma**, in the land of **Kurus**. The citizens of the **Kuru** land were wise people. In consequence, they were able to appreciate and understand this deep doctrine.

The Four-fold Establishment of the Mind and their sub-divisions

In the Discourse on the Establishment of Mindfulness there are four main divisions.

These four are:- the Contemplation of Body; the Contemplation of Feeling; the Contemplation of the Consciousness and the Contemplation of Mental-objects.

- * In the Contemplation of Body there are 14 sub-sections.
- * In the Contemplation of Feeling there are 9 sub-sections.
- * In the Contemplation of Consciousness there are 16 subsections.
- * In the Contemplation of Mental-objects there are 5 sub-sections.

This way, in the Four-fold Establishments of Mindfulness, there are 44 sub-sections in all.

Four main forms of the Establishment of Mindfulness have been preached by the Buddha to make it easy for individuals to achieve Nibbana in terms of the character-traits of each person.

For a person with a grasping character, but with low wisdom, the Contemplation of Body is suitable to achieve Nibbana. For a person of deep wisdom, possessing a grasping character, the Contemplation of Feeling is suitable. For a person of evil views, possessing little wisdom, the Contemplation of Consciousness is suitable. For a person possessing deep wisdom, but is given to evil views, what is suitable is the Contemplation of Mental-objects. This way, a four-fold establishment of mindfulness has been declared by the Buddha to enable people with different personalities to achieve Nibbana, through a method suitable for each person.

These Four-fold Establishments of Mindfulness have been described as Four Gateways to a city, and the city is Nibbana. Those who reach the city from the four directions, namely, East, West, South and North, bring along the produce available in each person’s direction.

In the same way, what is important is the selection by each person what is suitable for one’s own personality.

Instructions for Meditation

1) “**Yogāvacara**” is the term used for a person who is given to meditation. It signifies a disciple cultivating mental concentration. It also implies a person who practises mind-cultivation. A person who is keen to meditate should get ready for it the previous day. Ornaments worn in the ears, around the neck, in the head, in the hands, etc., should be taken off and kept aside safely. Next, bodily purity should be achieved.

2) In the morning, on the meditation day, the would-be meditator should wake up early, wash one's self well and become physically pure. Both men and women who get ready to meditate must be white-clad. One must invariably observe either the Five Precepts, Eight Precepts or Ten Precepts. One must worship the Triple Gem.

3) It is better for men to sit cross-legged. Cross-legged posture is, being seated with the two legs inter-twined. One can take the posture of a seated Buddha image as the model.

4) It is easier for women to assume the half-cross-legged posture. Half-cross-legged posture is, being seated with the legs bent backwards at the knees. In actuality the person sits on those bent legs.

5) When you sit down to meditate either singly or in a group, do not lean against walls, pillars or columns. You must take care that you do not touch each other when seated for meditation. You must keep your body erect. The head too should be erect. You must remember this well. When the body is turned this way and that, sundry aches and pains occur. When the head is bent one becomes sleepy. Seated in the manner recommended here makes breathing easy. It eases the nervous system. Because of this meditation can be continued for a long time on any object.

6) You must have your eyes closed or half-shut. The two hands must rest on the lap, with the right hand resting on the left hand. One must examine models of cross-legged seating and half-cross-legged seating. A place full of human and animal sounds is not fit for meditation. In such a place one cannot achieve absorption or one-pointedness of the mind. Three locations ideal for meditation are indicated: forests, foot of a tree, or an empty house. In all these three places there are no distracting sense-objects, like sights, sounds. Places that are away from crowds are ideal. It is your responsibility to

select a place devoid of distractions. Today, monasteries are ideal places for meditation.

7) When you begin meditation singly or in a group, you must have already observed some precepts. Now you must keep your folded palms on your forehead and repeat aloud the salutation to the Buddha, three times. Next, obtain forgiveness from the Triple Gem, from the teachers who instruct you in meditation. Together, the meditators must rhythmically recite the offering of your life to the Triple Gem, the appeal for forgiveness from all and the four protective chants.

They must reflect upon the four subjects of meditation – Contemplation on the Buddha, Contemplation on Loving-kindness, Contemplation on Loathsomeness and Contemplation on Death.

8) The meditator must obtain one object of meditation that befits his personality, out of the forty objects given. He must meditate in terms of the instructions. The meditator must be aware of the ten obstacles to meditation, namely crowded places, association with families, gifts, etc.

Preparatory Phase to Meditation

- * **Salutation to the Triple Gem
The Buddha, Dhamma and the
Brotherhood.**
- * **Seeking forgiveness from the
Triple Gem.**
- * **Offering one's life to the Triple
Gem.**
- * **Seeking forgiveness from
meditation instructor.**
- * **Seeking forgiveness from all.**
- * **Meditation on the
Contemplation on the Buddha**

The Buddha has vanquished all defilements – enemies. He has destroyed the spokes of the Wheels of Rebirth. He is a deserving recipient for material and non-material (spiritual) offerings

from the whole world. He is, therefore, Arahant
– the greatest saint.

Meditation on Loving-kindness

May I be well!
May I be healthy!
May I be happy!
May I be free from suffering!
May I attain the Deathless!
May others be well just as I am!
May they be healthy!
May they be happy!
May they be free from suffering!
May they attain the Deathless!

Meditation on the Loathsome

My body is made up of thirty-two impurities, is impermanent, full of suffering, and soul-less. Impurities ooze out from nine orifices in my body, made up of thirty-two loathsome elements. It is foul-smelling, disgusting. There is nothing in it that could be claimed as “I” or “mine”. Alas, it is extremely loathsome!

Meditation on Death

Even the Buddhas, silent Buddhas, great saints – all became victims of death. All living beings end up in death. My life, too, has death as its end. I will certainly die. My life is uncertain. Death is certain.

Transfer of Merit

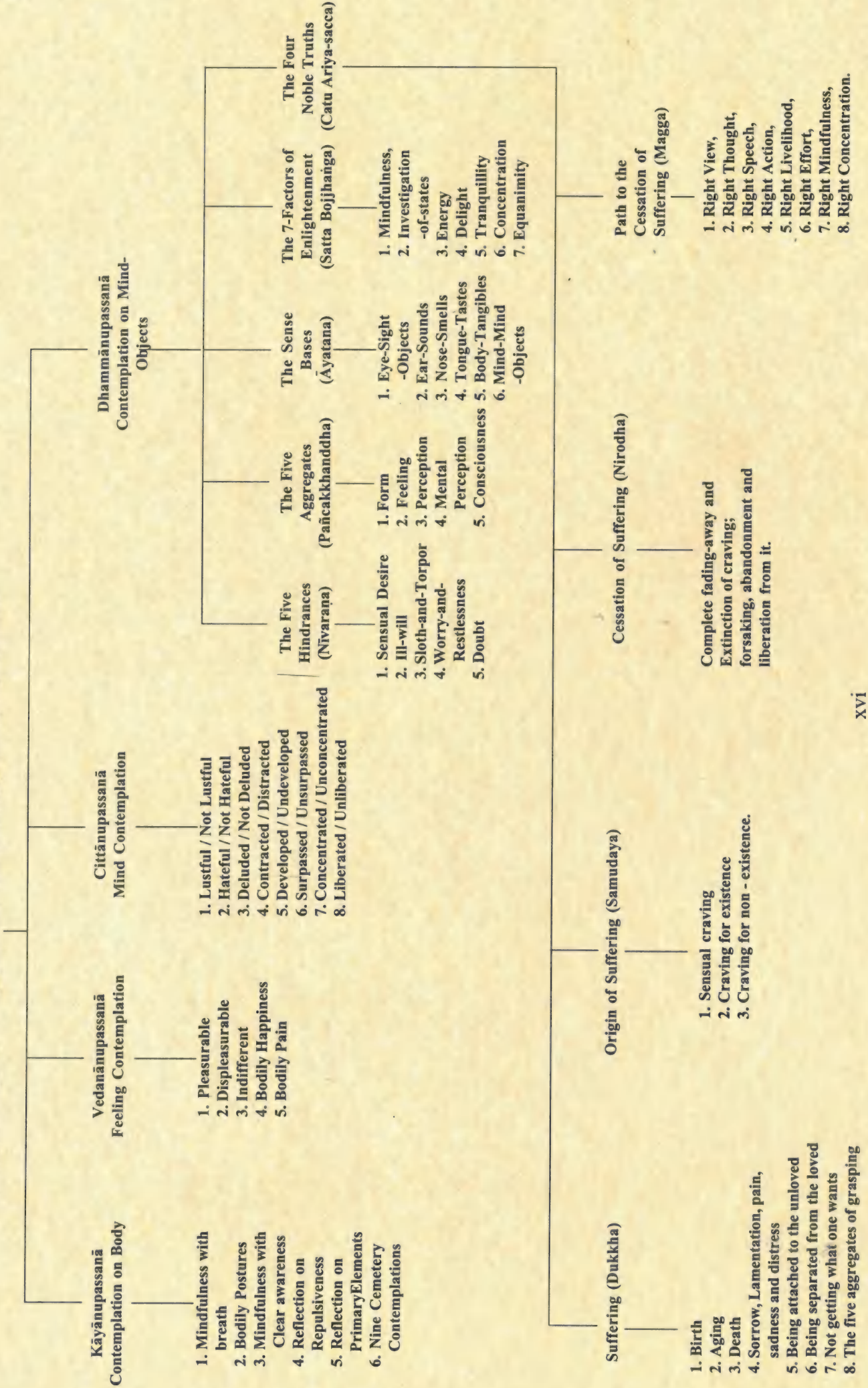
May all the merit we have acquired up to now be transferred to gods and all beings, and all animate things. Let them all receive this transferred merit! Let them all receive this transferred merit!

Determination

May my meditation be successful due to incalculable virtues of the Triple Gem. May my meditation be successful

You must meditate according to an object you have been assigned. If not, try to follow a mode of meditation, selecting one you prefer in terms of your character, out of the modes given here.

Mahā Satipaṭṭhāna Sutta - The Discourse of the Establishment of Mindfulness



Kālāma Sutta

Do not believe in anything (simply)
because you have heard it.
Do not believe in traditions because they
have been handed down for many generations.

Do not believe in anything because it is
spoken and rumoured by many.

Do not believe in anything (simply) because
it is found written in your religious books.

Do not believe in anything merely on the authority
of your teachers and elders.

But after observation and analysis,
when you find that anything agrees with reason
and is conducive to the good and benefit of one and all
then accept it and live up to it.

BUDDHA

(Anguttara Nikaya, Vol. I, 188-193 P.T.S. Ed.)

Mahā Satipaṭṭhāna Sutta

The Great Discourse On The Establishment of Mindfulness

CHAPTER ONE



PĀLI TEXT WITH TRANSLATION





MAHĀ SATIPAṬṬHĀNA SUTTA

THE GREAT DISCOURSE ON THE ESTABLISHMENT OF MINDFULNESS

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Evam me sutam¹

Thus have I heard:

**Ekam samayaṃ bhagavā Kurūsu
viharaṭi² Kammāssadammaṃ nāma
Kurūnaṃ nigamo,³**

Once the Blessed One was staying with
the Kuru people at Kammassadamma, a
market town of the Kurus.

**Tatra kho bhagavā bhikkhū āmantesi,
bhikkhavo'ti**

There the Blessed One addressed the
monks, saying: “Monks”

**Bhadante'ti te bhikkhū Bhagavato
paccassosum**

“Most Venerable Sir”, those monks
respectfully responded to the Buddha.

Bhagavā etad'avoca.

Then the Blessed One spoke thus;

**Ekāyano ayaṃ bhikkhave maggo⁴
sattānaṃ visuddhiyā⁵ soka
pariddavānaṃ samatikkamāya⁶**

“Monks, this is the Only Way to the
purification of beings, for the
overcoming of grief and lamentation.

**Dukkhadomanassānaṃ
atthaṅgamāya⁷ ñāyassa adhigamāya⁸**

For the eradication of pain and sadness
for the gaining of the Right Method

Nibbānassa sacchikiriya⁹

for the Realization of Nibbana,

Yadidaṃ cattāro satipaṭṭhānā¹⁰

namely, the Four-fold Establishment of
Mindfulness

Katame cattāro?¹¹

What are the four?

**Idha¹² bhikkhave¹³ bhikkhū kāye¹⁴
kāyānupassī¹⁵ viharati, ātāpī¹⁶
sampajāno¹⁷ satimā¹⁸ vineyya loke
abhiññhādomanassaṃ,¹⁹**

Monks, here a monk lives practising body
contemplation in the body, ardent, clearly
comprehending and mindful, having
outgrown covetousness for and anguish
about the world

**Vedanāsu vedanānupassī²⁰ viharati
ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam**

He lives practising feeling contemplation
in feelings, ardent, clearly comprehending
and mindful, having outgrown
covetousness for and anguish about the
world.

**Citte cittānupassī viharati ātāpī
sampajāno satimā vineyya loke
abhijjhādomanassam,**

He lives practising mind-contemplation in
the mind, ardent, clearly comprehending
and mindful, having outgrown
covetousness for and anguish about the
world.

**Dhammesu dhammānupassī viharati
ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam.**

He lives practising mental-object,
contemplating in mental-objects, ardent,
clearly comprehending and mindful, having
outgrown covetousness for and anguish
about the world.”

KĀYĀNUPASSANĀ

CONTEMPLATION OF BODY

ĀNĀPĀNASATI PABBAṂ - MINDFULNESS ON BREATH

**Kathaṇca bhikkhave bhikkhū
kāye kāyānupassī viharati?**

“And monks, how does a monk live
practising body-contemplation in the
body?

Idha bhikkhave bhikkhū,

Monks, herein, a monk

**Arañṇagato vā,²¹ rukkhamūlagato vā
suñṇāgāragato vā**

having gone to the forest or to the root
of a tree or to a vacant place,

Nisīdati pallaṅkam ābhujitvā

sits down in the cross-legged posture,

Ujuṃ kāyaṃ paṇidhāya

then keeping his body erect,

Parimukhaṃ satim upaṭṭhapetvā

he establishes mindfulness before him,

So sato’va assasati, sato passasati²²

and mindfully he breathes in and out.

**Dīghaṃ vā assasanto dīghaṃ
assasāmīti pajānāti,**

while breathing in a long breath, he
knows I am breathing in a long breath

**Dīghaṃ vā passasanto
dīghaṃ passasāmi'ti pajānāti²³**

or while breathing out a long breath, he knows, 'I am breathing out a long breath'

**Rassaṃ vā assasanto
rassaṃ assasāmi'ti pajānāti**

while breathing in a short breath, he knows 'I am breathing in a short breath'

**Rassaṃ vā passasanto
rassaṃ passasāmi'ti pajānāti**

or while breathing out a short breath, he knows, 'I am breathing out a short breath;'

**Sabbakāya paṭisaṃvedī
assasissāmi'ti sikkhati**

alertly aware of the whole breath-body 'I shall breathe in,' so he trains himself,

**Sabbakāya paṭisaṃvedī
passasissāmi'ti sikkhati**

alertly aware of the whole breath-body. I shall breathe out, so he trains himself.

**Passaṃbhayaṃ kāyasaṅkhāraṃ
assasissāmi'ti sikkhati**

Calming down the bodily function 'I shall breathe in,' so he trains himself;

**Passaṃbhayaṃ kāyasaṅkhāraṃ
passasissāmi'ti sikkhati,**

Calming down the bodily function 'I shall breathe out,' so he trains himself.

**Seyyathāpi, bhikkhave dakkho
bhamakāro vā bhamakārantevāsī vā**

Monks, as a skilled turner or his apprentice

**Dīghaṃ vā añchanto dīghaṃ
añchāmi'ti pajānāti. rassaṃ vā
añchanto rassaṃ añchāmi'ti
pajānāti,**

while making a long turn, knows, 'I am making a long turn' or while making a short turn, knows, 'I am making a short turn'.

Evam'eva kho, bhikkhave, bhikkhū

O Monks, in the same way, a monk

**Dīghaṃ vā assasanto dīghaṃ
assasāmi'ti pajānāti, dīghaṃ vā
passasanto dīghaṃ passasāmi'ti
pajānāti,**

while breathing in long, knows, 'I am breathing in long', or while breathing out long, knows, 'I am breathing out long',

**Rassaṃ vā assasanto rassaṃ
assasāmi'ti pajānāti, rassaṃ vā
passasanto rassaṃ passasāmi'ti
pajānāti,**

while breathing in short, knows, 'I am breathing in short', or while breathing out short, knows, 'I am breathing out short.'

**Sabbakāya paṭisaṃvedī assasissāmi'ti
sikkhati, sabbakāya paṭisaṃvedī
passasissāmi'ti sikkhati,²⁴**

Alertly aware of the whole breath-body, 'I shall breathe in,' so he trains himself. 'I shall breathe out,' so he trains himself.

Passambhayaṃ kāyasaṅkhāraṃ
assasissāmi'ti sikkhati,²⁵
passambhayaṃ kāyasaṅkhāraṃ
passasissāmi'ti sikkhati,

Calming down the bodily function
(or breathing), 'I shall breathe in,' so he
trains himself. 'I shall breathe out,' so
he trains himself.

Iti ajjhattaṃ vā kāye kāyānupassī
viharati,²⁶

Thus he lives practising, internally body-
contemplation in the body;

Bahiddhā vā kāye kāyānupassī
viharati,²⁷

or practising, externally body
contemplation in the body;

Ajjhattabhahiddhā vā kāye
kāyānupassī viharati,²⁸

or practising, internally and externally,
body-contemplation in the body;

Samudayadhammānupassī vā
kāyasmim viharati,²⁹

Or he lives contemplating the arising of
phenomena in the body;

Vayadhammānupassī vā
kāyasmim viharati,³⁰

or he lives contemplating the passing
away of phenomena in the body.

Samudayavayadhammānupassī vā
kāyasmim viharati,³¹

or he lives contemplating the arising and
passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati
paccupaṭṭhitā hoti,³²

Or the mindfulness that 'There is only
this the body' is now clearly established
in him

Yāvadeva ñāṇamattāya
patissatimattāya,³³
anissito ca viharati,³⁴
na ca kiñci loke upādiyati,³⁵

just enough for knowledge into reality
(insight), and just enough for
mindfulness, and he remains completely
detached, clinging to nothing in the
world.

Evampi, bhikkhave, bhikkhu kāye
kāyānupassī viharati.

Monks, thus indeed, a monk lives pract-
ising body-contemplation in the body.



IRIYĀPATHA PABBAṂ

SEGMENT ON BODILY DEPARTMENT

**Puna ca param bhikkhave, bhikkhū
gacchanto vā gacchāmī'ti pajānāti.³⁶**

“Again monks, when walking a monk
knows, ‘I am walking’;

**Ṭhito vā ṭhito'mhī'ti pajānāti,
nisinno vā nisinno'mhī'ti pajānāti,
sayāno vā sayāno'mhī'ti pajānāti.**

or when standing he knows, ‘I am
standing’; or when sitting he knows, ‘I
am sitting’; or when lying down he
knows, ‘I am lying down’;

**Yathā yathā vā panassa kāyo paṇihito
hoti tathā tathā naṃ pajānāti.**

or in whatever position his body is
he knows that position of the body.

**Iti ajjhataṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body-
contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā³⁷
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā kāyasmim
viharati,**

or he lives contemplating the passing
away of phenomena in the body,

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa
sati paccupaṭṭhitā hoti,**

Or the mindfulness that ‘There is only
this the body’, is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya,
anissito ca viharati,
na ca kiñci loke upādiyati**

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practi-
sing body-contemplation in the body.”

SAMPAJAÑÑA PABBAM

MINDFULNESS WITH CLEAR COMPREHENSION

Puna ca param, bhikkhave, bhikkhū,
abhikkante paṭikkante
sampajānakārī³⁸ hoti,

“Again monks, in walking forward and
back, a monk practises clear
comprehension;

Ālokite³⁹ vilokite
sampajānakārī hoti,

in looking at (object) and in looking
elsewhere, he practises clear
comprehension;

Sammiñjite pasārite⁴⁰
sampajānakārī hoti,

in bending and stretching (his limbs),
he practises clear comprehension;

Saṅghātipattacīvara dhāraṇe⁴¹
sampajānakārī hoti,

in wearing the inner and outer robes and
in carrying the bowl, he practises clear
comprehension;

Asite pīte khāyite sāyite
sampajānakārī hoti,

in eating, drinking, chewing and tasting,
he practises clear comprehension;

Uccārapassāvakamme⁴²
sampajānakārī hoti,

in answering calls of nature,
he practises clear comprehension;

Gate ṭhite nisinne sutte
jāgarite bhāsīte tuṇhībhave⁴³
sampajānakārī hoti,

in walking, standing, sitting, falling
asleep, waking, speaking and being
silent, he practises clear
comprehension.

Iti ajjhataṃ vā
kāye kāyānupassī viharati,

Thus he lives practising, internally,
body-contemplation in the body;

Bahiddhā vā kāye
kāyānupassī viharati,

Or practising, externally, body-
contemplation in the body;

Ajjhattabahiddhā vā kāye

or practising, internally and externally,

Kāyānupassī viharati,	body-contemplation in the body;
Samudayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the arising of phenomena in the body.
Vayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the passing away of phenomena in the body;
Samudayavayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the arising and passing away of phenomena in the body;
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissati mattāya anissito ca viharati,	Or the mindfulness that 'There is only this the body' is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness,
Na ca kiñci loke upādiyati evampi, bhikkhave bhikkhū kāye kāyānupassī viharati.	and he remains completely detached, clinging to nothing in the world. Monks, thus indeed, a monk lives practising body-contemplation in the body."



REFLECTION ON REPULSIVENESS

Puna ca param, bhikkhave, bhikkhū Imameva kāyaṃ uddham pādatalā	"Again monks, a monk contemplates upon this very body- from the soles of his feet up
Adho kesamatthakā tacapariyantam	and from the crown of his head down,
Pūram nānappakārassa asucino paccavekkhati,	enclosed in skin and full of various impurities,
Atthi imasmim kāye	in this manner, 'There are in this body;
Kesā, lomā, nakhā, dantā, taco,	hairs of the head, hairs of the body, nails teeth, skin,
Mamsam, nahārū, atthi, atthimiñjā vakkam,	flesh, sinews, bones, marrow, kidneys,

hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsāṃ,	heart, liver, diaphragm, spleen, lungs,
Antaṃ, antagaṇaṃ udariyaṃ, karīsāṃ, matthaluṇgaṃ,	intestines, mesentery undigested food, excrement, brain,
Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo	bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva,
Singhānikā, lasikā, muttaṃ ti.	mucus, synovial fluid and urine.
Seyyathā'pi bhikkhave ubhato mukhā mūtoli	Monks, even as there were a provision bag opened at both ends
Pūrā nānāvihitassa dhaññassa seyyathī'daṃ;	and filled with various kinds of grains such as
Sālīnaṃ, vīhīnaṃ, muggānaṃ, māsānaṃ, tilānaṃ, taṇḍulānaṃ,	hill rice, paddy, green gram, small bean sesamum, and dehusked rice
Tameṇaṃ cakkhumā puriso muñcivā paccavekkheyya,	and a man with healthy eyes, having opened the bag, were to identify the contents thus,
Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā'ti.	'This is wheat (hill paddy), this is paddy, this is green gram, this is small bean, this is sesamum, this is dehusked rice'
Evameva kho, bhikkhave bhikkhu	Monks, even so, a monk
Imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā, taca pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati,	reflects on this very body - from the soles of his feet up and from the crown of his head down, enclosed in skin and full of various impurities in this manner:
Atthi imasmiṃ kāye	'There are in this body;
Kesā, lomā, nakhā, dantā, taco,	hairs of the head, hairs of the body, nails, teeth, skin,
Maṃsaṃ, nahārū, aṭṭhī, aṭṭhimiñjā vakkam,	flesh, sinews, bones, marrow, kidneys,

hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsaṃ,	heart, liver, diaphragm, spleen, lungs,
Antaṃ, antagaṇaṃ, udariyaṃ karīsaṃ, matthaluṇgaṃ,	intestines, mesentery undigested food, excrement, brain
Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo assu, vasā, khelo,	bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva,
Siṅghānikā, lasikā, muttaṃ 'ti	mucus, synovial fluid and urine.
Iti ajjhataṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body;
Bahiddhā vā kāye kāyānupassī viharati	or practising externally, body-contemplation in the body;
Ajjhattabahiddhā vā kāye kāyānupassī viharati.	or practising, internally and externally body-contemplation in the body;
Samudayaadhammānupassī vā kāyasmim viharati	or he lives contemplating the arising of phenomena in the body;
Vayaadhammānupassī vā kāyasmim viharati	or he lives contemplating the passing away of phenomena in the body;
Samudayaavayaadhammānupassī vā kāyasmim viharati.	or he lives contemplating the arising and passing away of phenomena in the body;
Atthi kāyo'ti vā pana'ssa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him
Yāvadeva ñāṇamattāya patissatimattāya	just enough for knowledge into reality, (insight) and just enough for mindfulness
Anissito ca viharati, na ca kiñci loke upādiyati.	and he remains completely detached, clinging to nothing in the world.
Evampi, bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practis- ing body-contemplation in the body.

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DHĀTU MANASIKĀRA PABBAṀ

REFLECTION ON PRIMARY ELEMENTS

**Puna ca param, bhikkhave, bhikkhū
imameva kāyaṃ yathāṭṭhitam yathā
pañihitam dhātuso paccavekkhati,**

“Again monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements;

**Atthi imasmim kāye
paṭhavidhātu, āpodhātu, tejodhātu,
vāyodhātū’ti**

‘There are in this body,
the earth element, the water element,
the fire element and the wind element.

**Seyyathā’pi bhikkhave dakkho
goghātako vā
goghātaka’ntevāsī vā
gāviṃ vadhivā cātummahāpathe
bilaso paṭivibhajitvā nisinno assa,**

Monks, even as just as a skilled butcher or a butcher’s apprentice,
having slaughtered a cow, separated into portions, were to be placed at the junction of four highways.

**Evameva kho bhikkhave, bhikkhū
imameva kāyaṃ yathāṭṭhitam
yathāpañihitam dhātuso
paccavekkhati,**

Just so, Monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements:

**Atthi imasmim kāye
paṭhavidhātu, āpodhātu,
tejedhātu, vāyodhātū’ti,**

There are in this body,
the earth element, the water element,
the fire element (and) the wind element.

**Iti ajjhataṃ vā
kāye kāyānupassī viharati**

Thus he lives practising, internally body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing away of phenomena in the body;

Samudayavayadhammānupassī vā
kāyasmim viharati

or he lives contemplating the arising and
passing away of phenomena in the body

Atthi kāyo'ti vā pana'ssa
sati paccupaṭṭhitā hoti.

or the mindfulness that 'There is only
this the body' is now clearly established
in him.

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati
na ca kiñci loke upādiyati.

just enough for knowledge into reality
and just enough for mindfulness and he
remains completely detached, clinging
to nothing in the world'.

Evampi, bhikkhave, bhikkhū
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives
practising body-contemplation in the
body."



NINE CEMETERY CONTEMPLATIONS

Puna ca param, bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ
sīvathikāya chaḍḍitaṃ,

"Again monks, even as a monk were
seeing a body (corpse), (which is)
discarded in the cemetery

Ekā'hamataṃ vā, dvī'hamataṃ vā,
tī'hamataṃ vā
uddhumātakam vinīlakam
vipubbakajātaṃ;

dead for one day, or for two days,
or for three days,
swollen, ugly blue, (and) festering.

So imameva kāyaṃ upasaṃharati,
ayam'pi kho kāyo

Then if he were to reflect upon this and
compare it with his own body thus:

Evaṃ dhammo, evaṃ bhāvī, etaṃ
anatīto'ti.

'This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.'

Iti ajjhataṃ vā kāye
kāyānupassī viharati,

Thus he lives practising, internally,
contemplation in the body;

Bahiddhā vā kāye kāyānupassī
viharati,

or practising, externally, body-
contemplation in the body,

Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally body-contemplation in the body;
Samudayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the arising of phenomena in the body
Vayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the passing away of phenomena in the body;
Samudayavayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the arising and passing away of phenomena in the body.
Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti,	or the mindfulness that 'There is only this the body' is now clearly established in him.
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,	just enough for knowledge into reality and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati,	Monks, thus indeed a monk lives practising body-contemplation in the body."

* * * * *

Puna ca param, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Again monks, even as a monk were seeing a body (corpse), (which is)
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery
Kākehi vā khajjamānaṃ,	being devoured by crows,
Gijjhehi vā khajjamānaṃ,	being devoured by vultures,
Kulalehi vā khajjamānaṃ,	being devoured by hawks,
Suvānehi vā khajjamānaṃ,	being devoured by dogs,
Sigālehi vā khajjamānaṃ,	being devoured by jackals,
Vividhehi vā pāṇakajātehi khajjamānaṃ,	or being devoured by various kinds of small creatures,

**So imameva kāyaṃ upasaṃharati,
ayam’pi kho kāyo**

Then if he were to reflect upon this and compare it with his own body thus:

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anatīto’ti.**

‘This body of mine indeed is of the same nature, it will become as such not being able to transcend this condition.’

**Iti ajjhataṃ vā kāye kāyānupassī
viharati,**

Thus he lives practising, internally, body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā kāyasmim
viharati,**

or he lives contemplating the passing away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati.**

or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo’ti vā pan’assa
sati paccupaṭṭhitā hoti,**

Or the mindfulness that ‘There is only this the body’ is now clearly established in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathā’pi passeyya sarīraṃ**

“Again monks, even as a monk were seeing a body (corpse), (which is)

Sīvathikāya chadditaṃ,

discarded in the cemetery,

Atṭhisāṅkhalikam	reduced to a skeleton,
Samamsalohitam nahārusambandham	held together by the sinews with some flesh and blood adhering to it;
So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo	then if he were to reflect upon this and compare it with his own body thus:-
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti.	‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’
Iti ajjhataṃ vā kāye kāyānupassī viharati,	Thus he lives practising, internally body- contemplation in the body;
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body- contemplation in the body;
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body;
Samudayadhammānupassī vā kāyasmim viharati,	or he lives contemplating the arising of phenomena in the body;
Vayadhammānupassī vā kāyasmim viharati	or he lives contemplating the passing away of phenomena in the body;
Samudayavayadhammānupassī vā kāyasmim viharati.	or he lives contemplating the arising and passing away of phenomena in the body.
Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti,	Or the mindfulness that ‘There is only this the body’ is now clearly established in him,
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world’.
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathā’pi passeyya sarīraṃ**

“Monks, again, even as a monk were
seeing a body (corpse), (which is)

Sivathikāya chaḍḍitaṃ,

discarded in the cemetery,

**Aṭṭhisāṅkhalikaṃ
nimmaṃsalohitamakkhittaṃ
nahāru sambandhaṃ**

reduced to a skeleton
blood smeared but fleshless
held together by the tendons;

**So imameva kāyaṃ upasaṃharati,
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this and
compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anātito’ti**

‘This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.’

**Iti ajjhataṃ vā kāye
kāyānupassī viharati**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati**

or practising, externally,
body-contemplation in the body

**Ajjhattabahiddhā vā
kāye kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the
body.”

**Atthi kāyo’ti vā pan’assa
sati paccupaṭṭhitā hoti**

Or the mindfulness that ‘There is only
this the body.’ is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya, anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati**

Monks, thus indeed, a monk lives
practising body-contemplation in the
body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathā’pi passeyya sarīram**

“Monks, again, even as a monk were
seeing a body (corpse) (which is)

Sīvathikāya chaḍḍitaṃ,

discarded in the cemetery,

**Aṭṭhisāṅkhalikaṃ,
apagatamaṃsalohitaṃ, nahāru
sambandhaṃ,**

reduced to a skeleton, completely void
of flesh and blood, held together by the
tendons;

**So imameva kāyaṃ upasaṃharati,
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this and
compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anatīto’ti**

‘This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.’

**Iti ajjhataṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati**

or practising, externally,
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body.

**Samudayadhammānupassī vā
kāyasmim viharati,**

Or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo’ti vā panassa
sati paccupatṭhitā hoti,**

or the mindfulness that ‘There is only this
the body’ is now clearly established in him

**Yāvadeva ñāṇamattāya
patissatimattāya, anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.

**Evampi kho bhikkhave bhikkhu
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practi-
sing body-contemplation in the body.”

* * * * *

**Puna ca paraṃ, bhikkhave, bhikkhū
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were
seeing a body (corpse) (which is)

Sīvathikāya chaḍḍitaṃ

discarded in the cemetery,

**Aṭṭhikāni apagata nahāru
sambandhāni**

reduced to loose bones without tendons
held together

Disāvidisāsu-vikkhittāni,

scattered in all directions

**Aññena hatthaṭṭhikaṃ, aññena
pādaṭṭhikaṃ,**

here bones of the hand, here bones of
the foot,

**Aññena jaṅghaṭṭhikaṃ, aññena
ūraṭṭhikaṃ,**

here bones of the shin, here bones of
the thigh,

**Aññena kaṭṭhikaṃ, aññena
piṭṭhikaṇṭakaṭṭhikaṃ,**

here bones of the pelvis (hips), here
bones of the spine,

**Aññena phāsukaṭṭhikaṃ, aññena
uraṭṭhikaṃ,**

here bones of the rib, here bones of the
chest,

**Aññena bāhuṭṭhikaṃ, aññena
amsaṭṭhikaṃ,**

here bones of the arm, here bones of the
shoulder,

**Aññena gīvaṭṭhikaṃ, aññena
hanaṭṭhikaṃ,**

here bones of the neck, here bones of
the chin,

**Aññena dantaṭṭhikaṃ, aññena
sīsakatāhaṃ.**

here bones of the teeth, here bones of
the skull.

**So imameva kāyaṃ upasaṃharati,
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this and
compare it with his own body thus:



**Evam dhammo, evam bhāvi, etaṃ
anatito'ti**

‘This body of mine indeed is of the
same nature. It will become as such, not
being able to transcend this condition.’

**Iti ajjhataṃ vā kāye kāyānupassī
viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body
contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body.

**Samudayavayadhammānupassī vā
kāyasmim viharati.**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo'ti vā pan'assa
sati paccupaṭṭhitā hoti.**

or the mindfulness that ‘There is only
this the body’ is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practis-
ing body-contemplation in the body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were
seeing a body (corpse), (which is)

Sīvathikāya chaḍḍitaṃ,

discarded in the cemetery,

**Aṭṭhikāni, setāni
saṅkhavaṇṇū'panibhāni,**

reduced to loose bones bleached to the
colour of shell-white

**So imameva kāyaṃ upasaṃharati,
ayam’pi kho kāyo**

Then if he were to reflect upon this and compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anatito’ti**

‘This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.’

**Iti ajjhataṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally, body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati,**

or practising, externally, body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and passing away of phenomena in the body;

**Atthi kāyo’ti vā pan’assa
sati paccupatthitā hoti,**

or the mindfulness that ‘There is only this the body’ is now clearly established in him

**Yāvadeva ñāṇamattāya,
patissatimattāya
anissito ca viharati, na ca kiñci loke
upādiyati,**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati,**

Monks, thus indeed, a monk lives practising body-contemplation in the body

* * * * *

**Puna ca paraṃ, bhikkhave, bhikkhū
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were seeing a body (corpse) (which is)

Sīvathikāya chaḍḍitaṃ

discarded in the cremation ground,

**Aṭṭhikāni, puñjakitāni,
terovassikāni**

reduced to bones , lying in scattered
heaps, over a year old

**So imameva kāyaṃ upasaṃharati,
ayaṃ'pi kho kāyo**

Then if he were to reflect upon this and
compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anatito'ti**

‘This body of mine indeed is of the
same nature. It will become as such, not
being able to transcend this condition.’

**Iti ajjhataṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati,**

or practising, externally,
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo ti vā pan'assa
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only
this the body’ is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge (into reality)
and just enough for mindfulness, and he
remains completely detached, clinging
to nothing in the world.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati**

Monks, thus indeed, a monk lives practis-
ing body-contemplation in the body.”

* * * * *

**Puna ca param bhikkhave bhikkhū
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were
seeing a body (corpse), (which is)

Sivathikāya chaḍḍitaṃ

discarded in the cemetery,

Aṭṭhikānī, pūṭini cuṇṇakajātāni

reduced to rotted bones, crumbling into
powder,

**So imameva kāyaṃ upasaṃharati,
ayam’pi kho kāyo**

Then if he were to reflect upon this
and compare it with his own body thus:-

**Evam dhammo, evaṃ bhāvi, etaṃ
anatīto’ti**

‘This body of mine indeed is of the same
nature, it will become as such, not being
able to transcend this condition.’

**Iti ajjahattaṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati,**

or practising, externally,
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati**

or he lives contemplating the arising
of phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo’ti vā pan’assa
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only
this the body’ is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality (in-
sight) and just enough for mindfulness and
he remains completely detached, clinging
to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practis-
ing body-contemplation in the body.”

VEDANĀNUPASSANĀ

CONTEMPLATION ON FEELING

**Kathañca, bhikkhave, bhikkhū
vedanāsu vedanānupassī viharati?**

“And Monks, how does a monk live practising feeling-contemplation in feelings?”

Idha, bhikkhave bhikkhū

Monks, herein, a monk

**Sukhaṃ vedanaṃ⁴⁴ vediyamāno,
sukhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

when experiencing a pleasant feeling, knows, ‘I am experiencing a pleasant feeling’

**Dukkaṃ vedanaṃ vediyamāno,
dukkhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

or when experiencing a painful feeling, knows ‘I am experiencing a painful feeling’;

**Adukkhamasukhaṃ vedanaṃ
vediyamāno, adukkhamasukhaṃ
vedanaṃ vediyāmī’ti pajānāti.**

or when experiencing a neutral feeling, knows, ‘I am experiencing a neutral feeling.’

**Sāmisam vā sukhaṃ vedanaṃ
vediyamāno, sāmisam
sukhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

or when experiencing a pleasant feeling, connected with sensual things he knows, ‘I am experiencing a pleasant feeling connected with sensual things’;

**Nirāmisam vā sukhaṃ vedanaṃ
vediyamāno, nirāmisam
sukhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

or when experiencing a pleasant feeling connected with spiritual things he knows, ‘I am experiencing a pleasant feeling connected with spiritual things’;

**Sāmisam vā dukkaṃ vedanaṃ
vediyamāno, sāmisam
dukkhaṃ vedanaṃ vediyāmī’ti
pajānāti,**

or when experiencing a painful feeling connected with sensual things he knows, ‘I am experiencing a painful feeling connected with sensual things’;

**Nirāmisam vā dukkaṃ vedanaṃ
vediyamāno, nirāmisam
dukkhaṃ vedanaṃ
vediyāmī’ti pajānāti;**

or when experiencing a painful feeling, connected with spiritual things he knows, ‘I am experiencing a painful feeling connected with spiritual things’;

**Sāmisam vā adukkhamasukham
vedanam vediyamāno, sāmisam
adukkhamasukham, vedanam
vediyāmī'ti pajānāti;**

or when experiencing a neutral feeling,
connected with sensual things he knows,
'I am experiencing a neutral feeling
connected with sensual things';

**Nirāmisam vā adukkhamasukham
vedanam vediyamāno, nirāmisam
adukkhamasukham vedanam
vediyāmī'ti pajānāti;**

or when experiencing a neutral feeling
connected with spiritual things he
knows, 'I am experiencing a neutral
feeling connected with spiritual things';

**Iti ajjhataṃ vā vedanāsu
vedanānupassī viharati,**

Thus he lives practising, internally,
feeling-contemplation in feelings;

**Bahiddhā vā vedanāsu
vedanānupassī viharati,**

or practising, externally,
feeling-contemplation in feelings;

**Ajjhattabahiddhā vā vedanāsu
vedanānupassī viharati,**

or practising, internally and externally
feeling-contemplation in feelings;

**Samudayadhammānupassī vā
vedanāsu viharati,**

or he lives contemplating the arising of
phenomena in the feelings;

**Vayadhammanupassī vā
vedanāsu viharati,**

or he lives contemplating the passing
away of phenomena in the feelings;

**Samudayavayadhammānupassī vā
vedanāsu viharati,**

or he lives contemplating the arising and
passing away of phenomena in the
feelings;

**Atthi vedanā'ti vā pan'assa
sati paccupaṭṭhitā hoti**

or the mindfulness that 'There is only this
the feeling' is now clearly established in
him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca
viharati, na ca kiñci
loke upādiyati,**

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world.

**Evaṃ kho bhikkhave bhikkhū
vedanāsu vedanānupassī viharati.**

Monks, thus indeed, a monk lives practis-
ing feeling-contemplation in the feelings."

* * * * *



CONTEMPLATION ON MIND

**Kathañca bhikkhave, bhikkhū
citte cittānupassī viharati?**

“And monks, how does a monk live practising mind-contemplation in the mind?.

Idha bhikkhave, bhikkhū

Monks, herein, a monk

**Sarāgaṃ vā cittaṃ, sarāgaṃ cittaṃ’ti
pajānāti, vītarāgaṃ vā cittaṃ,
vītarāgaṃ cittaṃ’ti pajānāti,**

knows the lust-affected mind, as lust-affected; or he knows the lust-free mind, as lust free;

**Sadosaṃ vā cittaṃ, sadosaṃ cittaṃ’ti
pajānāti, vītadosaṃ vā cittaṃ,
vītadosaṃ cittaṃ’ti pajānāti,**

or he knows the hate-affected mind, as hate-affected; or he knows the hate-free mind, as hate-free;

**Samohaṃ vā cittaṃ, samohaṃ
cittaṃ’ti pajānāti, vītamohaṃ vā
cittaṃ, vītamohaṃ cittaṃ’ti pajānāti,**

or he knows the delusion-affected mind as delusion-affected. He knows the delusion-free mind, as delusion-free;

**Saṅkhittaṃ vā cittaṃ saṅkhittaṃ
cittaṃ’ti pajānāti, vikkhittaṃ vā
cittaṃ, vikkhittaṃ cittaṃ’ti pajānāti,**

or he knows the contracted state of mind, as contracted; or he knows the distracted state of mind as distracted;

**Mahaggataṃ vā cittaṃ mahaggataṃ
cittaṃ’ti pajānāti, amahaggataṃ vā
cittaṃ amahaggataṃ cittaṃ’ti
pajānāti,**

or he knows the developed state of mind as developed; or he knows the undeveloped state of mind, as undeveloped;

**Sauttaraṃ vā cittaṃ, sauttaraṃ
cittaṃ’ti pajānāti, anuttaraṃ vā
cittaṃ anuttaraṃ
cittaṃ’ti pajānāti,**

or he knows the surpassable state of mind, as surpassable; or he knows the unsurpassable state of mind, as unsurpassable;

**Samāhitaṃ vā cittaṃ samāhitaṃ
cittaṃ’ti pajānāti, asaṃhitaṃ vā
cittaṃ asaṃhitaṃ
cittaṃ’ti pajānāti,**

or he knows the concentrated state of mind, as concentrated; or he knows the unconcentrated state of mind, as unconcentrated;

Vimuttaṃ vā cittaṃ vimuttaṃ
cittan'ti pajānāti, avimuttaṃ vā
cittaṃ, avimuttaṃ cittan'ti pajānāti,

or he knows the free mind, as freed; or
he knows the unfreed mind, as unfreed.

Iti ajjhataṃ vā citte
cittānupassī viharati,

Thus he lives practising, internally,
mind-contemplation in the mind;

Bahiddhā vā citte
cittānupassī viharati,

or practising, externally,
mind-contemplation in the mind;

Ajjhattabahiddhā vā citte
cittānupassī viharati,

or practising, internally and externally,
mind-contemplation in the mind;

Samudayadhammānupassī vā
cittasmiṃ viharati,

or he lives contemplating the
arising of phenomena in the mind;

Vayadhammānupassī vā
cittasmiṃ viharati,

or he lives contemplating the passing
away of phenomena in the mind;

Samudayavayadhammānupassī vā
cittasmiṃ viharati.

or he lives contemplating the arising and
passing away of phenomena in the mind.

Atthi cittan'ti vā pan'assa
sati paccupaṭṭhitā hoti,

or the mindfulness that 'There is only
this the mind' is now clearly established
in him;

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world'.

Evaṃ kho bhikkhave bhikkhū
citte cittānupassī viharati.

Monks, thus indeed, a monk lives practising
mind-contemplation in the mind."



DHAMMĀNUPASSANĀ

CONTEMPLATION ON MIND-OBJECTS

NĪVARAṆA PABBAṆI - FIVE MENTAL HINDRANCES

**Kathaṇca, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharatī**

“And Monks, how does a monk live
practising mental-object-contemplation
in the mental-objects?

**Idha, bhikkhave, bhikkhū dhammesu
dhammānupassī viharatī
pañcasu nīvaraṇesu**

Monks, herein, a monk lives practising
mental-object contemplation in mental-
objects of the five mental hindrances.

**Kathaṇca, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharatī, pañcasu nīvaraṇesu?**

And Monks, how does a monk live
practising mental-object contemplation
in mental-objects of the five mental
hindrances?

Idha bhikkhave bhikkhū

Monks, herein, a monk

**Santaṃ vā ajjhataṃ kāmacchandaṃ⁴⁵
atthi me ajjhataṃ kāmacchando’ti
pajānāti, asantaṃ vā ajjhataṃ
kāmacchandaṃ natthi me ajjhataṃ
kāmacchando’ti pajānāti,**

when sensual desire is present within,
the monk knows, ‘There is sensual
desire in me’ or when sensual desire is
absent within, he knows, ‘There is no
sensual desire in me’;

**Yathā ca anuppannassa
kāmacchandassa uppādo hoti, taṇca
pajānāti, yathā ca uppannassa
kāmacchandassa pahānaṃ hoti,
taṇca pajānāti,**

he knows how the arising of a non-
arisen sensual desire comes to be; he
knows how the discarding of an already
arisen sensual desire comes to be;

**Yathā ca pahīnassa
kāmacchandassa, āyatim
anuppādo hoti, taṇca pajānāti,**

and he knows how the non-arising in the
future of a discarded sensual desire
comes to be;

**Santaṃ vā ajjhataṃ vyāpādaṃ,⁴⁶
atthi me ajjhataṃ vyāpādo’ti
pajānāti, asantaṃ vā ajjhataṃ**

When ill-will is present within, the
monk knows, ‘There is ill-will in me’,
or when ill-will is absent

vyāpādaṃ natthi me ajjhataṃ
vyāpādo'ti pajānāti,

within, he knows, 'There is no ill-will
in me',

Yathā ca anuppannassa vyāpādassa
uppādo hoti, tañca pajānāti,
yathā ca uppannassa vyāpādassa
pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-
arisen ill-will comes to be; he knows
how the discarding of an already arisen
ill-will comes to be;

Yathā ca pahīnassa vyāpādassa
āyatim anuppādo hoti,
tañca pajānāti,

and he knows how the non-arising
in the future of a discarded ill-will
comes to be;

Santaṃ vā ajjhataṃ thīnamiddhaṃ,⁴⁷
atthi me ajjhataṃ thīnamiddhaṃ'ti
pajānāti, asantaṃ vā ajjhataṃ
thīnamiddhaṃ, natthi me ajjhataṃ
thīnamiddhaṃ'ti pajānāti,

When sloth and torpor are present
within, the monk knows, 'There is
sloth and torpor in me', or when sloth
and torpor are absent within, he knows,
'There is no sloth and torpor in me';

Yathā ca anuppannassa
thīnamiddhassa uppādo hoti, tañca
pajānāti, yathā ca uppannassa
thīnamiddhassa pahānaṃ hoti, tañca
pajānāti,

he knows how the arising of a non-
arisen sloth and torpor comes to be;
he knows how the discarding of an
already arisen sloth and torpor
comes to be;

Yathā ca pahīnassa thīnamiddhassa
āyatim anuppādo hoti,
tañca pajānāti,

and he knows how the non-arising
in the future of the discarded sloth
and torpor comes to be.

Santaṃ vā ajjhataṃ uddhacca
kukkuccaṃ,⁴⁸ atthi me ajjhataṃ
uddhaccakukkuccaṃ'ti pajānāti,

When restlessness and worry are
present within, the monk knows, 'There
is restlessness and worry in me';

Asantaṃ vā ajjhataṃ uddhacca-
kukkuccaṃ, natthi me ajjhataṃ
uddhacca-kukkuccaṃ'ti pajānāti,

or when restlessness and worry are
absent, he knows, 'There is no restless-
ness and worry in me';

Yathā ca anuppannassa uddhacca
kukkuccassa uppādo hoti,
tañca pajānāti,

he knows how the arising of a
non-risen restlessness and worry
comes to be;

Yathā ca uppannassa uddhacca
kukkuccassa pahānaṃ hoti,
tañca pajānāti,

he knows how the discarding of an
already arisen restlessness and worry
comes to be;

**Yathā ca pahīnassa uddhacca-
kukkuccassa āyatim anuppādo hoti
tañca pajānāti,**

and he knows how the non-arising in the
future of the discarded restlessness and
worry comes to be.

**Santaṃ vā ajjhataṃ vicikicchā,⁴⁹
atthi me ajjhataṃ vicikicchā'ti
pajānāti, asantaṃ vā ajjhataṃ
vicikicchā, natthi me ajjhataṃ
vicikicchā'ti pajānāti,**

When doubt is present within, the monk
knows, 'There is doubt in me',
or when doubt is absent within,
he knows, 'There is no doubt in me',

**Yathā ca anuppannāya vicikicchāya
uppādo hoti, tañca pajānāti, yathā ca
uppannāya vicikicchāya pahānaṃ
hoti, tañca pajānāti,**

he knows how the arising of a
non-arisen doubt comes to be;
he knows how the discarding of
an already arisen doubt comes to be;

**Yathā ca pahīnāya vicikicchāya
āyatim anuppādo hoti, tañca
pajānāti,**

and he knows how the non-arising in the
future of the discarded
doubt comes to be.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

Thus he lives practising, internally,
mental-object contemplation in mental-
objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, externally, mental-object
contemplation in mental-objects; or
practising,

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

internally and externally, mental-object
contemplation in mental-objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising of
phenomena in the mental-objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,
atthi dhammā'ti vā panassa
sati paccupaṭṭhitā hoti,**

or he lives contemplating the arising and
passing away of phenomena in the
mental-objects; or the mindfulness that
'There is only this the mental-object' is
now clearly established in him,

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,**

just enough for knowledge (into reality)
and just enough for mindfulness, and he

na ca kiñci loke upādiyati,

remains completely detached, clinging to nothing in the world’.

Evampi kho bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
pañcasu nīvaraṇesu.

Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances.”



THE FIVE AGGREGATES OF CLINGING

Puna ca param, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati,
pañcasu upādānakkhandhesu,

“Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the five aggregates of clinging.

Kathañca bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
pañcasu upādānakkhandhesu?

And, how does a monk live practising mental-objects contemplation of the five aggregates of clinging?

Idha, bhikkhave, bhikkhū
iti rūpaṃ,
iti rūpassa samudayo,
iti rūpassa atthaṅgamo

Monks, herein, a monk reflects:
‘Thus is corporeality (material form),
thus is the arising of corporeality (and)
thus the passing away of corporeality’;

Iti vedanā,
iti vedanāya samudayo,
iti vedanāya atthaṅgamo

he reflects: ‘Thus is feeling,
thus is the arising of feeling
(and) thus the passing away of feeling’

Iti saññā,
iti saññāya samudayo,
iti saññāya atthaṅgamo

he reflects: ‘Thus is perception,
thus is the arising of perception and thus
the passing away of perception’

Iti saṅkhārā
iti saṅkhārānaṃ samudayo,
iti saṅkhārānaṃ atthaṅgamo

he reflects: ‘Thus are mental formations,
thus are the arising of mental formations,
and thus is passing away of mental formations’

Iti viññāṇaṃ,
iti viññāṇassa samudayo,
iti viññāṇassa atthaṅgamo,

he reflects: Thus is consciousness, thus
is the arising of consciousness and thus
the passing away of consciousness’.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

Thus he lives practising, internally,
mental-object-contemplation in mental-
objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati**

or practising, externally, mental-objects
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, internally and externally,
mental-objects contemplation in
mental-objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising of
phenomena in the mental-objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising
and passing away of phenomena in the
mental-objects;

**Atthi dhammā'ti vā pan'assa
sati paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only
this the mental-objects is now clearly
established in him

**Yāvadeva ñāṇamattāya
patissatimattāya
anissito ca viharati,
na ca kiñci loke upādiyati,**

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world.

**Evam'pi kho bhikkhave,
bhikkhū dhammesu
dhammānupassī viharati
pañcasupādānakkhandhesu.**

Monks, thus, indeed, a monk lives
practising mental-object-contemplation
in mental-objects of the five aggregates
of clinging.



CHAAJJHATTIKA BAHIDDHĀYATANA PABBAM

THE SIX INTERNAL AND EXTERNAL SENSE BASES

**Puna ca param, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
chasu ajjhattika-bāhiresu
āyatanesu,**

“Monks, again, a monk lives
practising mental-object contemplation
in mental-objects of the six internal
and the six external sense bases.

**Kathañca, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
chasu ajjhattika-bāhiresu
āyatanesu?**

And how does a monk live practising
mental-object contemplation in mental-
objects of the six internal and the six
external sense bases?

**Idha, bhikkhave, bhikkhū
cakkhuñca pajānāti, rūpe ca pajānāti,
yañca tadubhayam paṭicca
uppajjati saññojanam,
tañca pajānāti,**

Monks, herein a monk
knows the eye; he knows the visible
forms; and he knows the fetter that
arises based upon the interaction of both
(eye and forms);

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of the non-
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti
tañca pajānāti,**

and he knows how the non-arising in the
future of the
discarded fetter comes to be.

**Sotañca pajānāti, sadde ca pajānāti,
yañca tadubhayam paṭicca uppajjati
saññojanam, tañca pajānāti,**

He knows the ear; he knows the sounds;
and he knows the fetter that arises based
upon the interaction of both (ear and
sounds);

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of the non-
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti
tañca pajānāti,**

and he knows how the non-arising
in the future of the discarded
fetter comes to be.

**Ghānañca pajānāti, gandhe ca
pajānāti, yañca tadubhayam paṭicca
uppajjati saññojanam tañca pajānāti,**

He knows the nose; he knows the
smells; and he knows the fetter that
arises based upon the interaction of both
(nose and smells);

**Yathā ca anuppannassa saññojanassa
uppādo hoti tañca pajānāti,**

he knows how the arising of the non-
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti tañca pajānāti,**

he knows how the discarding of the
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti tañca
pajānāti,**

and he knows how the non-arising in the
future of the discarded fetter
comes to be,

**Jivhañca pajānāti, rase ca pajānāti,
yañca tadubhayam paṭicca uppajjati,
saññojanam tañca pajānāti,**

He knows the tongue; he knows the
tastes; and he knows the fetter that
arises based upon the interaction of both
(tongue and tastes);

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of the
non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti,
tañca pajānāti,**

and he knows how the non-arising in the
future of the discarded fetter comes to
be.

**Kāyañca pajānāti, phoṭṭhabbe ca
pajānāti, yañca tadubhayam paṭicca
uppajjati saññojanam tañca pajānāti,**

He knows the body; he knows the touches
(tactual impressions); and he knows the
fetter that arises based upon the
interaction of both (body and touches)

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of
the non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of
the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti, tañca
pajānāti,**

and he knows how the non-arising in the future of the discarded fetter comes to be.

**Manañca pajānāti, dhamme ca
pajānāti; yañca tadubhayam paṭicca
up pajjati saññojanam tañca pajānāti,**

He knows the mind; he knows the mental-objects and he knows the fetter that arises based upon the interaction of both (mind and mental-objects);

**Yathā ca anuppannassa saññojanassa
uppādo hoti tañca pajānāti,**

he knows how the arising of the non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti, tañca
pajānāti,**

and he knows how the non-arising in the future of the discarded fetter comes to be.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

Thus, he lives practising, internally, mental-object contemplation in mental objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, externally, mental objects contemplation in mental objects;

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, internally and externally, mental-object contemplation in mental objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising of phenomena in the mental objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising and passing away of phenomena in the mental-objects

**Atthi dhammāti vā pan'assa
sati paccupaṭṭhitā
hoti,**

Or the mindfulness that 'There is only this the mental object' is now clearly established in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati,**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evam’pi kho bhikkhave, bhikkhū
dhammesu dhammānupassī viharati,
chasu ajjhattikabāhiresu
āyatanesu.**

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental objects of the six internal and the six external sense bases”.



THE SEVEN ENLIGHTENMENT FACTORS

**Puna ca param bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
sattasu bojjhaṅgesu.**

“Monks, again, a monk lives practising mental-object contemplation on the mental-objects of the seven Enlightenment Factors.

**Kathaṇca bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati sattasu bojjhaṅgesu?**

And how does a monk live practising mental-object contemplation in the mental-objects of the seven Enlightenment Factors?

**Idha, bhikkhave, bhikkhū
santaṃ vā ajjhattaṃ
satisambojjhaṅgaṃ⁵⁰ atthi me
ajjhattaṃ satisambojjhaṅgo’ti
pajānāti,**

Monks, herein,
When the Enlightenment Factor of Mindfulness is present within, the monk knows ‘There is the Enlightenment Factor of Mindfulness in me’;

**Asantaṃ vā ajjhattaṃ
satisambojjhaṅgaṃ
natthi me ajjhattaṃ
satisambojjhaṅgo’ti pajānāti,**

or when the Enlightenment Factor of Mindfulness is absent within, he knows, ‘There is no Enlightenment Factor of Mindfulness in me’;

**Yathā ca anuppannassa
satisambojjhaṅgassa uppādo
hoti taṇca pajānāti,
yathā ca uppannassa
satisambojjhaṅgassa bhāvanāya
pāripūrī hoti,
taṇca pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Mindfulness comes to be; he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Mindfulness comes to be.

**Santaṃ vā ajjhataṃ
dhammavicayasambojjhaṅgaṃ⁵¹
atthi me ajjhataṃ dhammavicaya
sambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Investigation of Reality is present within, the monk knows ‘There is the Enlightenment Factor of Investigation of Reality in me’;

**Asantaṃ vā ajjhataṃ
dhammavicayasambojjhaṅgaṃ
natthi me ajjhataṃ dhammavica-
yasambojjhaṅgo'ti pajānāti**

or when the Enlightenment Factor of Investigation of Reality is absent within, he knows, ‘There is no Enlightenment Factor of Investigation of Reality in me’

**Yathā ca anuppannassa
dhammavicayasambojjhaṅgassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of the non-arisen Enlightenment Factor of Investigation of Reality comes to be;

**Yathā ca uppannassa dhamma-
vicayasambojjhaṅgassa bhāvanāya
pāripūrī hoti, tañca pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Investigation of Reality comes to be.

**Santaṃ vā ajjhataṃ
viriyasambojjhaṅgaṃ⁵²
atthi me ajjhataṃ
viriyasambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Self-Effort is present within, the monk knows, ‘There is the Enlightenment Factor of Self-Effort in me’;

**Asantaṃ vā ajjhataṃ
viriyasambojjhaṅgaṃ
natthi me ajjhataṃ
viriyasambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor of Self-Effort is absent within, he knows, ‘There is no Enlightenment Factor of Self-Effort in me’;

**Yathā ca anuppannassa
viriyasambojjhaṅgassa uppādo hoti
tañca pajānāti,**

he knows how the arising of the non-arisen Enlightenment Factor of Self-Effort comes to be;

**Yathā ca uppannassa
viriyasambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,**

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Self-Effort comes to be.

**Santaṃ vā ajjhataṃ
pītisambojjhaṅgaṃ⁵³
atthi me ajjhataṃ
pītisambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of Rapture is present within, the monk knows, ‘There is the Enlightenment Factor of Rapture in me’;

Asantaṃ vā ajjhattaṃ
pītisambojjhaṅgaṃ,
natthi me ajjhattaṃ
pītisambojjhaṅgo'ti pajānāti;

or when the Enlightenment Factor of
Rapture is absent within, he knows,
'There is no Enlightenment Factor
of Rapture in me';

Yathā ca anuppannassa
pītisambojjhaṅgassa uppādo hoti
tañca pajānāti,

he knows how the arising of the
non-arisen Enlightenment Factor of
Rapture comes to be;

Yathā ca uppannassa
pītisambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,

he knows how the perfection in the
process of development of the
already arisen Enlightenment Factor
of Rapture comes to be.

Santaṃ vā ajjhattaṃ
passaddhisambojjhaṅgaṃ⁵⁴
atthi me ajjhattaṃ passaddhi-
sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of
Tranquility is present within, the monk
knows, 'There is the Enlightenment
Factor of Tranquility in me';

Asantaṃ vā ajjhattaṃ
passaddhisambojjhaṅgaṃ
natthi me ajjhattaṃ passaddhi-
sambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of
Tranquility is absent within, he knows,
'There is no Enlightenment Factor of
Tranquility in me';

Yathā ca anuppannassa passaddhi-
sambojjhaṅgassa uppādo hoti
tañca pajānāti,

he knows how the arising of the
non-arisen Enlightenment Factor of
Tranquility comes to be;

Yathā ca uppannassa passaddhi-
sambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,

he knows how the perfection in
the process of development of the
already arisen Enlightenment Factor
of Tranquility comes to be.

Santaṃ vā ajjhattaṃ
samādhisambojjhaṅgaṃ⁵⁵
atthi me ajjhattaṃ samādhi-
sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of
Meditative Concentration is present
within the monk knows, 'There is the
Enlightenment Factor of Meditative
Concentration in me';

Asantaṃ vā ajjhattaṃ
samādhisambojjhaṅgaṃ,
natthi me ajjhattaṃ samādhi-
sambojjhaṅgo'ti
pajānāti,

or when the Enlightenment Factor
of Meditative Concentration is absent
within, he knows, 'There is no
Enlightenment Factor of Meditative
Concentration in me';

**Yathā ca anuppannassa
samādhisambojjhaṅgassa uppādo
hoti tañca pajānāti,**

he knows how the arising of the
non-arisen Enlightenment Factor of
Meditative Concentration comes to be;

**Yathā ca uppannassa
samādhisambojjhaṅgassa bhāvanāya
pāripūrī hoti, tañca pajānāti,**

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Meditative Concentration comes to be.

**Santaṃ vā ajjhataṃ
upekkhāsambojjhaṅgaṃ⁵⁶
atthi me ajjhataṃ upekkhā-
sambojjhaṅgo'ti pajānāti,**

‘When the Enlightenment Factor of
Equanimity is present within, the monk
knows, ‘There is the Enlightenment
Factor of Equanimity in me’;

**Asantaṃ vā ajjhataṃ
upekkhāsambojjhaṅgaṃ
natthi me ajjhataṃ upekkhā-
sambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor
of Equanimity is absent within,
he knows, ‘There is no Enlightenment
Factor of Equanimity in me’;

**Yathā ca anuppannassa upekkhā-
sambojjhaṅgassa uppādo hoti
tañca pajānāti,**

he knows how the arising of
the non-arisen Enlightenment Factor
of Equanimity comes to be;

**Yathā ca uppannassa upekkhā-
sambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,**

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Equanimity comes to be.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

‘Thus he lives practising, internally,
mental-object contemplation in
mental-objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, externally mental-object
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, internally and externally,
mental-object contemplation in mental-
objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising
of phenomena in the mental-objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising and passing of phenomena in the mental-objects”.

**Atthi dhammā’ti vā panassa
sati paccupaṭṭhitā hoti,
yāvadeva ñāṇamattāya
patissatimattāya
anissito ca viharati,
na ca kiñci loka upādiyati,**

Or the mindfulness that ‘There is this the mental object is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evam’pi kho bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati
sattasu bojjhaṅgesu.**

Monks, thus, indeed, a monk lives practising mental-object contemplation in mental-objects of the Seven Enlightenment Factors.”



THE FOUR NOBLE TRUTHS

**Puna ca param, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati catusu ariyasaccesu.**

“Monks, again, a monk lives practising mental-object contemplation in mental-objects of the Four Noble Truths.

**Kathaṇca, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati catusu ariyasaccesu?**

And how does a monk lives practising mental-object contemplation in mental-objects of the Four Noble Truths?

**Idha, bhikkhave, bhikkhū idaṃ
dukkhaṇ’ti yathābhūtaṃ pajānāti,**

Monks, herein a monk knows, as it really is ‘This is Suffering.’

**Ayaṃ dukkhasamudayo’ti
yathābhūtaṃ pajānāti,**

He knows, as it really is, ‘This is the Cause of Suffering.’

**Ayaṃ dukkhanirodho’ti
yathābhūtaṃ pajānāti,**

He knows, as it really is, ‘This is the Cessation of Suffering.’”

Ayaṃ dukkhanirodhagāminī
paṭipadā'ti yathābhūtaṃ pajānāti.

He knows, as it really is 'This is the way
of practice leading to the cessation of
suffering.'

DUKKHA SACCAM

THE TRUTH OF SUFFERING

Katamañca, bhikkhave, dukkhaṃ
ariyasaccaṃ?

And, monks, what is the Noble Truth of
Suffering?

Jāti⁵⁷'pi dukkhā, jarā⁵⁸'pi dukkhā,
maraṇaṃ⁵⁹'pi dukkhaṃ,
soka paridevadukkha-
domanassupāyāsā'pi dukkhā,

Birth is suffering. Ageing is suffering.
Death is suffering.
Grief, lamentation, pain, sadness and
despair are suffering.

Appiyehi sampayogo dukkho, piyehi
vippayogo dukkho, yampicchaṃ na
labhati tam'pi dukkhaṃ, saṅkhittena
pañcūpādānakkhandhā dukkhā.

Being attached to the unloved is
suffering. Being separated from the
loved is suffering. Not getting what one
wants is suffering. In short, the five
aggregates of grasping are suffering.

Katamā ca, bhikkhave, jāti?

And what, monks, is birth?

Yā tesam tesam sattānaṃ tamhi
tamhi sattanikāye jāti,
sañjāti, okkanti, nibbatti,
abhinibbatti,
khandhānaṃ pātubhāvo,
āyatanānaṃ paṭilābho,

The birth of different kinds of beings,
in the various realms of sentient
existence, their being born, their
origination, their being conceived, their
coming into existence, the manifestation
of their aggregates of being, the
acquisition of the sense-bases,

Ayaṃ vuccati bhikkhave, jāti.

This, monks, is called birth.

Katamā ca, bhikkhave, jarā?

And, what, monks, is ageing?

Yā tesam tesam sattānaṃ tamhi
tamhi sattanikāye jarā jīraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā
āyuno saṃhāni,
indriyānaṃ paripāko,

The ageing of different kinds of beings in
the various realms of sentient existence,
they are aged, frail, grey and wrinkled the
declining of their life-force, the
wearing out of their sense faculties,

Ayaṃ vuccati, bhikkhave, jarā.

This, monks, is called old age.

Katamañ ca, bhikkhave, maraṇaṃ?

Now, what, monks, is death?

**Yā tesam tesam sattānaṃ tamhā
tamhā sattanikāyā cuti, cavanatā,
bhedo, antaradhānaṃ,
maccumaraṇaṃ kālakiriyā,
khandhānaṃ bhedo, kalebarassa
nikkhepo, jīvitindriyassa upacchedo,**

The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life.

Idaṃ vuccati, bhikkhave maraṇaṃ

This, monks, is called death.

Katamo ca, bhikkhave, soko?

Now what, monks, is grief?

**Yo kho, bhikkhave,
aññataraññatarena vyasanena
samannāgatassa
aññataraññatarena dukkha
dhammena phutṭhassa soko socanā
socitattaṃ, anto soko, anto parisoko,**

The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction.

Ayaṃ vuccati, bhikkhave, soko.

This, monks, is called grief.

Katamo ca, bhikkhave, paridevo?

Now, what, monks, is lamentation?

**Yo kho, bhikkhave,
aññataraññatarena vyasanena
samannāgatassa aññataraññatarena
dukkhadhammena phutṭhassa ādevo,
paridevo, ādevanā, paridevanā,
ādevitattaṃ,
paridevitattaṃ,**

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting.

Ayaṃ vuccati bhikkhave, paridevo.

This, monks, is called lamentation

Katamañca, bhikkhave, dukkhaṃ?

Now, what, monks, is pain?

**Yaṃ kho, bhikkhave, kāyikaṃ
dukkhaṃ, kāyikaṃ asātaṃ,
kāyasamphassajaṃ dukkhaṃ,
asātaṃ vedayitaṃ,**

Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact.

Idaṃ vuccati, bhikkhave, dukkhaṃ.

This, monks, is called pain.

Katamañca, bhikkhave, domanassaṃ.

Now, what, monks, is sadness?

**Yaṃ kho, bhikkhave, cetasikaṃ
dukkhaṃ cetasikaṃ asātaṃ,
manosamphassajaṃ dukkhaṃ,
asātaṃ vedayitaṃ,**

Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact.

**Idaṃ vuccati, bhikkhave,
domanassaṃ.**

This, monks, is called sadness.

Katamo ca bhikkhave, upāyāso?

Now, what, monks, is despair?

**Yo kho, bhikkhave,
aññataraññatarena vyasanena
samannāgatassa
aññataraññatarena dukkha-
dhammena phuṭṭhassa āyāso,
upāyāso, āyāsittatṭaṃ, upāyāsittatṭaṃ**

Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind.

Ayaṃ vuccati, bhikkhave, upāyāso.

This, monks, is called despair.

**Katamo ca, bhikkhave appiyehi
sampayogo dukkho?**

And what, monks, is being attached to the unloved is suffering?

**Idha bhikkhave yassa te honti
aniṭṭhā, akantā, amanāpā, rūpā,
saddā, gandhā, rasā, phoṭṭhabbā
dhammā, ye vā panassa te honti
anattakāmā, ahitakāmā
aphāsukāmā ayogakkhemakāmā**

Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity

**Yā tehi saddhiṃ saṅgati samāgamo
samodhānaṃ missībhāvo,**

with whom they have concourse, intercourse, connection, union,

**Ayaṃ vuccati bhikkhave appiyehi
sampayogo dukkho.**

that, monks, is called being attached to the unloved, is suffering.

**Katamo ca bhikkhave piyehi
vippayogo dukkho?**

And what is being separated from the loved is suffering?

**Idha bhikkhave, yassa te honti
itṭhā kantā manāpā rūpā saddā
gandhā rasā phoṭṭhabbā dhammā,**

Here, whoever has what is wanted, liked,
pleasant sight-objects, sounds, smells,
tastes, tangibles or mind-objects,

**Ye vā panassa te honti
atthakāmā hitakāmā phāsukāmā
yogakkhemakāmā, mātā vā, pitā vā,
bhātā vā, bhaginī vā, mittā vā,
amaccā vā, ñātisālohitā vā,**

or whoever encounters well-wishers,
wishers of good, of comfort, of
security, mother or father, or brother or
sister or younger kinsmen, or friends or
colleagues, or blood-relations,

**Yā tehi saddhiṃ asaṅgati asamāgamo
asamodhānaṃ amissībhāvo,**

and then is deprived of such concourse,
intercourse, connection, union,

**Ayaṃ vuccati bhikkhave piyehi
vippayogo dukkho,**

that, monks, is called being separated
from the loved, is suffering.

**Katamañca bhikkhave yampicchaṃ
na labhati tampi dukkhaṃ**

Now, what, monks, is suffering for not
getting what one wishes?

**Jātidhammānaṃ bhikkhave sattānaṃ
evaṃ icchā uppajjati aho vata mayaṃ
na jātidhammā assāma,**

Monks, for beings who are subject to
birth, this wish arises:- ‘Oh! That we
were not subject to birth!

**Na ca vata no jāti āgaccheyyā’ti, na
kho panetaṃ icchāya pattabbaṃ
idampi yampicchaṃ na labhati
tampi dukkhaṃ,**

Oh! That no new birth were to come
upon us!’ But this cannot be got merely
by wishing it this way; and for not get-
ting thus, what one wishes, is suffering.

**Jarādhammānaṃ bhikkhave
sattānaṃ evaṃ icchā upajjati aho
vata mayaṃ na jarādhammā assāma,**

Monks, for beings who are subject to
old age, this wish arises:- ‘Oh! That we
were not subject to old age!

**Na ca vata no jarā āgaccheyyā’ti
na kho panetaṃ icchāya pattabbaṃ
idampi yampicchaṃ na labhati tampi
dukkhaṃ.**

Oh! That no old age were to come upon
us!’ But this cannot be got merely by
wishing it this way; and for not getting
thus, what one wishes, is suffering”.

**Vyādhidhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati, aho
vata mayaṃ na vyādhidhammā
assāma**

Monks, for beings who are subject to
diseases, this wish arises:- ‘Oh! That we
were not subject to diseases!

**Na ca vata no vyādhī āgaccheyyāti
na kho panetaṃ icchāya pattabbaṃ,**

Oh! That no disease were to come upon
us!’ But this cannot be got merely by

**Idam'pi yampicchaṃ na labhati
tampi dukkhaṃ.**

wishing in this way; and for not getting
thus, what one wishes, is suffering.

**Maraṇadhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati,
aho vata mayaṃ na maraṇadhammā
assāma,**

Monks, for beings who are subjected to
death this wish arises: 'Oh! That we
were not subject to death!

**Na ca vata no maraṇaṃ
āgaccheyyā'ti, na kho panetaṃ
icchāya pattabbhaṃ, idampi
yampicchaṃ na labhati tampi
dukkhaṃ,**

Oh! That no death were to come upon
us!' But this cannot be got merely by
wishing it this way; and for not getting
thus, what one wishes, is suffering".

**Sokaparidevadukkhadomanassupāyāsa
dhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati, aho
vata mayaṃ na sokaparidevadukkhā
domanassupāyāsa dhammā assāma,**

Monks, for beings who are subject to
grief, lamentation, pain, sadness and
despair this wish arises: 'Oh! That we
were not subject to grief, lamentation,
pain, anguish and despair!

**Na ca vata no sokaparidevadukkhā
domanassupāyāsa āgaccheyyan'ti
na kho panetaṃ icchāya pattabbhaṃ,
idampi yampicchaṃ na labhati tampi
dukkhaṃ.**

Oh! That no grief, lamentation, pain,
anguish and despair were to come upon
us!' But this cannot be got merely by
wishing it this way; and for not getting
thus, what one wishes is suffering.

**Katame ca bhikkhave saṅkhittena
pañcūpādānakkhandhā dukkhā
seyyathidaṃ,**

Now, what monks, is briefly, the five
aggregates of clinging are suffering?
They are, namely,

**Rūpūpādānakkhandho,
vedanūpādānakkhandho,
saññūpādānakkhandho,
saṅkhārūpādānakkhandho,
viññāṇūpādānakkhandho,**

the corporeality-aggregate of clinging, the
feeling-aggregate of clinging,
the perception-aggregate of clinging, the
mental formations-aggregate of clinging,
the consciousness-aggregate of clinging,

**Ime vuccanti bhikkhave
saṅkhittena
pañcūpādānakkhandhā dukkhā**

these, monks, are called
'Briefly, the five aggregates of
clinging are suffering'.

**Idaṃ, vuccati bhikkhave dukkhaṃ
ariyasaccaṃ.**

This, monks, is called the
Noble Truth of Suffering".

* * * * *

SAMUDAYA SACCAM

CAUSE OF SUFFERING

**Katamañca bhikkhave dukkha-
samudayaṃ ariyasaccam
yāyaṃ taṇhā, ponobhavikā
nandirāgasahagatā tatra
tattrābhinandinī,
seyyathīdam,**

**Kāmatāṇhā, bhavataṇhā,
vibhavataṇhā
sā kho panesā bhikkhave taṇhā
kattha uppajjamānā uppajjati
kattha nivisaṃmānā nivisati**

**Yaṃ loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā
uppajjati,
ettha nivisaṃmānā nivisati**

**Kiñca loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃmānā nivisati**

**Cakkhuṃ loke piyarūpaṃ
sātārūpaṃ etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati**

**Sotaṃ loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃmānā nivisati**

**Ghāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati,**

“And , monks, what is the Noble Truth
of the Cause of Suffering?

It is this craving which brings about
fresh rebirth, is involved in pleasure and
lust and which finds delight, ever afresh,
now here and now there; namely,

the craving for sensual pleasure, craving
for continued existence (and) craving
for non-existence.

But, monks, where does this craving find
it congenial to arise, where does it find
it congenial to take roots?

Whatever delightful and pleasurable
things there are in this world, therein
this craving finds it congenial to arise,
therein finds it congenial to take roots.

And, what are the delightful and pleasur-
able things in the world in which this
craving finds it congenial to arise and
take roots?

Eye, in this world, is the delightful and
pleasurable thing. Herein, this craving
finds it congenial to arise and to take
roots.

Ear, in this world, is the delightful and
pleasurable thing. Herein, this craving
finds it congenial to arise and to take
roots.

Nose, in this world, is the delightful and
pleasurable thing. Herein, this craving
finds it congenial to arise and to take
roots.

**Jivhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.**

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyo loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Body, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Mano loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati,**

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Saddā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati,**

Sounds, in this world are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Gandhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati,**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Rasā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati,**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati,**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Dhammā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati
ettha nivisamānā nivisati.**

Mental-objects in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhuviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati, ettha
nivisaṃānā nivisati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manoviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphasso loke piyarūpaṃ,
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā
taṇhā uppajjamānā uppajjati,
ettha nivisamānā
nivisati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.**

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā
nivisati.**

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,**

Feeling born of the mental impression, in this world, is the delightful and

etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā
nivisati.

pleasurable thing. Herein, this craving
finds it congenial to arise and to take
roots

Rūpasāññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati,

Perception of visible-form in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Saddasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Perception of sound, in this world, is
the delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Gandhasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Perception of smell, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Rasasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Perception of taste, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Phoṭṭhabbasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Perception of bodily contact, in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Perception of mental-objects, in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Rūpasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Volition for visible form, in this world,
is the delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Saddasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Volition for sound, in this world, is the
delightful and pleasurable thing. Herein,
this craving finds it congenial
to arise and to take roots.

**Gandhasaṅcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasasaṅcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbasaṅcetanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃānā nivisati.**

Volition for bodily contact, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammasaṅcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Volition for mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Craving for visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Craving for mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Thought conception of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Pondering of visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Pondering of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Idaṃ vuccati bhikkhave
dukkhasamudayaṃ ariyasaccaṃ.**

This, monks, is called the Noble Truth of the Cause of Suffering”.



CESSATION OF SUFFERING

**Katamañca bhikkhave
dukkhanirodhaṃ ariyasaccaṃ?
yo tassāyeva taṇhāya
asesavirāgaṇirodho cāgo
paṇinissaggo mutti anālayo.**

“And, monks, what is the Noble Truth of the Cessation of Suffering?
It is the total fading away and Cessation of this very craving, its abandoning and forsaking, the Liberation and Detachment from it.

**Sā kho panesā bhikkhave taṇhā
kattha pahīyamānā pahīyati?
kattha nirujjhamānā nirujjhati?**

But, where is this craving effectively abandoned? Where is it made extinct?

**Yaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā
nirujjhati.**

Whatever delightful and pleasurable things there are in this world, herein, this craving is effectively abandoned and made extinct.

**Kiñca loke piyarūpaṃ sātārūpaṃ?
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā
nirujjhati.**

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?

**Cakkhum loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.**

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaṃ loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.**

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyo loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Mano loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Saddā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Sounds, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Gandhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Rasā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Dhammā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Mental-objects, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Cakkhaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manoviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Cakkhusamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāsamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Tasting impressions, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manosamphasso loke piyarūpaṃ,
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Cakkhusamphassajā vedanā loke
piyarūpaṃ, sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānasamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāsamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyasamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the tactile impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manosamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpasāññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.”

**Rūpasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbasañcetanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.**

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Craving for smell, in this world, is the
delightful and pleasurable thing. Herein,
this craving is effectively abandoned
and made extinct.

**Rasataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Craving for taste, in this world, is the
delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.

**Phoṭṭhabbatāṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Craving for bodily contact, in this world,
is the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.

**Dhammataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Craving for mental-objects, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.

**Rūpavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of visible form, in
this world, is the delightful and
pleasurable thing. Herein, this craving is
effectively abandoned and made extinct.

**Saddavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of sound, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.

**Gandhavitaṅko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of smell, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.

**Rasavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of taste, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.

**Phoṭṭhabbavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of bodily contact,
in this world, is the delightful and
pleasurable thing. Herein, this craving is
effectively abandoned and made extinct.

**Dhammavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

“Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Idaṃ vuccati bhikkhave
dukkhanirodhaṃ ariyasaccaṃ.**

This, monks, is called the Noble Truth of the Cessation of Suffering”.



ARIYO AṬṬHAṄGIKO MAGGO

THE NOBLE EIGHTFOLD PATH

**Katamañ ca bhikkhave
dukkhanirodhagāminīpaṭipadā
ariyasaccaṃ?**

“And, monks, what is the Noble Truth of the Path leading to the Cessation of Suffering?”

**Ayam’eva ariyo aṭṭhaṅgiko maggo
seyyathidaṃ?
Sammā diṭṭhi, Sammā saṅkappo
Sammā vācā, Sammā kammanto
Sammā ājīvo, Sammā vāyāmo
Sammā sati, Sammā samādhi.**

It is this very Noble Eightfold Path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

**Katamā ca bhikkhave Sammā diṭṭhi?
yaṃ kho bhikkhave dukkhe ñāṇaṃ
dukkhasamudaye ñāṇaṃ
dukkhanirodhe ñāṇaṃ
dukkhanirodhagāmiṇiyā paṭipadāya
ñāṇaṃ, ayam vuccati bhikkhave
Sammā diṭṭhi,**

And, monks, what is Right Understanding?
Monks, it is the insight into the (universality of) suffering, insight into the Cause of Suffering, insight into the Cessation of Suffering, insight into the Path leading to the Cessation of Suffering: This, monks, is called Right Understanding”.

**Katamo ca bhikkhave Sammā
saṅkappo**

And, monks, what is Right Thought?

**Nekkhamma saṅkappo
avyāpāda saṅkappo
avihiṃsā saṅkappo, ayam vuccati
bhikkhave Sammā saṅkappo**

The thought free from sensuality, thought free from ill-will, thought free from cruelty: this, monks, is called Right Thought.

Katamā ca bhikkhave Sammā vācā?

And, monks, what is Right Speech?

**Musāvādā veramaṇī
pisunā vācā veramaṇī
pharusā vācā veramaṇī
samphappalāpā veramaṇī
ayam vuccati bhikkhave Sammā vācā.**

Abstaining from lying, abstaining from slandering, abstaining from harsh words, abstaining from gossiping. This, monks, is called Right Speech.

**Katamo ca bhikkhave
Sammā kammanto?**

And, monks, what is Right Action?

**Pāṇātipātā veramaṇī
adinnādānā veramaṇī
kāmesu micchācārā veramaṇī, ayaṃ
vuccati bhikkhave Sammā kammanto**

Abstaining from killing,
Abstaining from stealing,
Abstaining from sexual misconduct:
This, monks, is called Right Action.

Katamo ca bhikkhave Sammā ājīvo?

And, monks, what is Right Livelihood?

**Idha bhikkhave ariyasāvako
micchā ājīvaṃ pahāya, sammā
ājīvena jivikaṃ kappeti, ayaṃ vuccati
bhikkhave Sammā ājīvo,**

Herein, monks, a noble disciple, having
abandoned wrong livelihood, ekes out
his livelihood by right way of living:
This, monks, is called Right Livelihood.

**Katamo ca bhikkhave Sammā
vāyāmo?**

And, monks, what is Right Effort?

**Idha bhikkhave bhikkhu
anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ
anuppādāya, chandaṃ janeti
vāyamati viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati**

Herein, monks, a monk applies his will for
the non-arising of wrong, unwholesome
states which have not yet arisen, he puts
forth effort, stirs up his energy,
bends his mind to it and strives:

**Uppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ pahānāya
chandaṃ janeti vāyamati
viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati**

he applies his will to maintain
the overcoming of wrong, unwholesome
states which have already arisen,
he puts forth effort, stirs up his energy,
bends his mind to it and strives:

**Anuppannānaṃ kusalānaṃ
dhammanāṃ uppādāya chandaṃ
janeti vāyamati viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati,**

he applies his will for the arising
of wholesome states which have not yet
arisen, he puts forth effort, stirs up his
energy, bends his mind to it and strives:

**Uppannānaṃ kusalānaṃ
dhammānaṃ ṭhitiyā
asammosāya bhiyyobhāvāya
vepullāya bhāvanāya pāripūriyā,
chandaṃ janeti vāyamati viriyaṃ
ārabhati cittaṃ paggaṇhāti padahati,**

he applies his will for maintaining
the wholesome states which have already
arisen and for not neglecting them, but
for bringing about the fulfilment of the
growth, maturity and perfection of this
state, he puts forth effort, stirs up his
energy, bends his mind to it and strives:

**Ayaṃ vuccati bhikkhave
Sammā vāyāmo.**

This, monks, is called Right Effort.

Katamā ca bhikkhave Sammā sati?
Idha bhikkhave bhikkhu kāye
kāyānupassī viharati ātāpī
sampajāno satimā
vineyya loke
abhijjhādomanassaṃ.

And, monks, what is Right Mindfulness?
 Herein, monks, a monk lives practising
 body-contemplation in the body, (re-
 maining) ardent, clearly comprehending
 and mindful, having outgrown covetous-
 ness for and anguish about the world;

Vedanāsu vedanānupassī viharati
ātāpī sampajāno satimā
vineyya loke
abhijjhādomanassaṃ.

he lives practising feeling-contempla-
 tion in feelings, ardent, clearly
 comprehending and mindful, having
 outgrown covetousness for and anguish
 about the world;

Citte cittānupassī viharati
ātāpī sampajāno satimā
vineyya loke
abhijjhādomanassaṃ

he lives practising mind-contemplation
 in mind, ardent, clearly comprehending
 and mindful, having outgrown covetous-
 ness for and anguish about the world;

Dhammesu dhammānupassī viharati
ātāpī sampajāno satimā
vineyya loke
abhijjhādomanassaṃ
ayaṃ vuccati bhikkhave Sammā sati.

he lives practising mental-object con-
 templation in mental-objects, ardent,
 clearly comprehending and mindful,
 having outgrown covetousness for and
 anguish about the world; This, monks, is
 called Right Mindfulness.

Katamo ca bhikkhave Sammā
samādhi?

And, monks, what is Right Meditative
 Concentration?

Idha bhikkhave bhikkhu
viviceva kāmehi vivicca
akusalehi dhammehi
savitakkaṃ savicāraṃ
vivekaṃ pītisukhaṃ
paṭhamajjhānaṃ upasampajja
viharati

Herein, monks, a monk being detached
 from sensual objects and detached from
 unwholesome things, enters into the
 first stage of ecstatic absorption which
 is born of detachment and accompanied
 by initial and sustained thoughts and
 imbued with rapture & joy.

Vitakka vicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ
cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ
dutiyajjhānaṃ upasampajja
viharati.

Upon the subsiding of both initial and
 sustained thoughts, having gained inner
 tranquility and the unification of mind he
 enters into the second stage of absorption
 which is free from initial and sustained
 thoughts and is born of ecstatic concen-
 tration and imbued with rapture and joy.

Pītiyā ca virāgā upekkhako ca
viharati sato ca sampajāno,
sukhañca kāyena paṭisaṃvedeti.
yantaṃ ariyā ācikkhanti
upekkhako satimā
sukhavihārī'ti.
tatiyajjhānaṃ upasampajja
viharati,

On fading away of rapture, he now
dwells in equanimity, fully mindful and
clearly comprehending, and he
experiences in his person that bliss of
which the Noble One says, 'Happy,
indeed, is he who dwells equanimous
and mindful', and thus enters into the
third stage of ecstatic absorption.

Sukhassa ca pahānā dukkhassa ca
pahānā, pubbeva somanassa
domanassānaṃ atthaṅgamā
adukkhamasukhaṃ
upekkhā satipārisuddhiṃ
catutthajjhānaṃ upasampajja
viharati.

After abandoning both pleasure and pain,
and through the disappearance already of
both joy and anguish,
he now enters into the forth stage of
ecstatic absorption, a state which is
beyond pleasure and pain, and purified
entirely by equanimity and mindfulness:

Ayaṃ vuccati bhikkhave
Sammā Samādhi.

This, monks, is called Right
Concentration.

Idaṃ vuccati bhikkhave
dukkhanirodhagāminī paṭipadā
ariyasaccaṃ.

Monks, this is called, the Noble Truth of
the Path leading to the Cessation of
Suffering.

Iti ajjhattaṃ vā dhammesu
dhammānupassī viharati,

Thus, he lives practising, internally,
mental-object-contemplation in
mental-objects;

Bahiddhā vā dhammesu
dhammānupassī viharati,

or practising externally mental-object-
contemplation in mental-objects;

Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,

or practising, internally and externally,
mental-object-contemplation in mental-
objects;

Samudayadhammānupassī vā
dhammesu viharati,

or he lives contemplating the arising of
phenomena in the mental-objects;

Vayadhammānupassī vā
dhammesu viharati,

he lives contemplating the passing away
of phenomena in the mental-objects;

Samudayavayadhammānupassī vā
dhammesu
viharati,

or he lives contemplating the arising and
passing away of phenomena in the
mental-objects.

Atthi dhammā'ti vā panassa sati
paccupaṭṭhitā hoti,

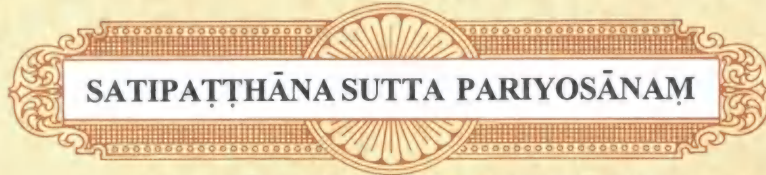
Or the mindfulness that 'There is only
this, the mental-object' is now clearly
established in him

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca
viharati na ca kiñci
loke upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindful-
ness, and he remains completely de-
tached, clinging to nothing in the world.

Evam'pi kho bhikkhave bhikkhu
dhammesu dhammānupassī
viharati
catusu ariyasaccesu.

Monks, thus, indeed, a monk lives
practising mental-object-contemplation
in mental-objects the Four Noble
Truths."



CONCLUSION OF THE DISCOURSE

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya satta vassāni

"Indeed, whoever, monks, should prac-
tise these Four Establishment of
Mindfulness in this way for seven years,

Tassa dvinnam phalānam
aññataram phalam pāṭikaṅkham
diṭṭhe'va dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results: either
Arahantship in this life or, if there
should be some substrate left, the state
of Non-Returner.

Tiṭṭhantu bhikkhave satta vassāni,
Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cha vassāni,

Monks, let alone seven years!
Indeed, whoever, monks, should practise
these Four Establishment of
Mindfulness in this way for six years

Tassa dvinnam phalānam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave cha vassāni,
yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya
pañca vassāni,

Monks, let alone six years!
Indeed, whoever, monks,
should practise the Four-fold Establish-
ment of Mindfulness in this way for
five years.

Tassa dvinnam phalanam
aññataram phalam paṭikaṅkham,
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

May expect one of two results: either
Arahantship in this life or, if there
should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave pañca vassāni,

Monks, let alone five years!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya cattāri vassāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for four years.

Tassa dvinnam phalanam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

May expect one of two results:
either Arahantship in this life or,
if there should be some substrate
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri vassāni,

Monks, let alone four years!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya
tīni vassāni,

Indeed, whoever, monks,
should practise the Four - fold Estab-
lishment of Mindfulness in this way
for three years.

Tassa dvinnam phalanam

May expect one of two results:

Aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

either Arahantship in this life or,
if there should be some substrate
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni vassāni,

Monks, let alone three years!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya dve vassāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of
Mindfulness in this way for two years,

Tassa dvinnam phalanam
aññataram phalam paṭikaṅkham
diṭṭhevā dhamme aññā
sati vā upādisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave dve vassāni,

Monks, let alone two years!

Yo hi koci bhikkhave ime cattāro
satipaṭṭhāne evam bhāveyya

Indeed, whoever, monks, should practise
the Four-fold Establishment of

ekam vassaṃ.

Mindfulness in this way for one year,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave ekam vassaṃ.
yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya satta māsāni,

Monks, let alone one year!
Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for seven months,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave satta māsāni,

Monks, let alone seven months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cha māsāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for six months,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or, if there
should be some substrate left, the state
of Non-Returner.

Tiṭṭhantu bhikkhave cha māsāni,

Monks, let alone six months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evaṃ bhāveyya pañca māsāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for five months,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave pañca māsāni,

Monks, let alone five months!

Yo hi koci bhikkhave, ime cattāro
satipaṭṭhāne evaṃ bhāveyya
cattāri māsāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for four months,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results: either
Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri māsani,

Monks, let alone four months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evam bhāveyya
tīni māsāni

Indeed, whoever, monks,
should practise the Four-fold Establish-
ment of Mindfulness in this way
for three months,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni māsāni

Monks, let alone three months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evam bhāveyya dve māsāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for two months,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave dve māsāni

Monks, let alone two months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya ekaṃ māsaṃ

“Indeed, whoever, monks, should prac-
tise the Four-fold Establishment of
Mindfulness in this way for one month,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner”.

Tiṭṭhantu bhikkhave māso

Monks, let alone one month!

Yo hi koci bhikkhave ime cattāro
satipaṭṭhāne evam bhāveyya,
addhamāsaṃ,

“Indeed, whoever, monks, should prcati-
se the Four-fold Establishment of Min-
dfulness in this way for half a month,

Tassa dvinnam phalānam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner”.

Tiṭṭhantu bhikkhave addhamāso,

Monks, let alone half a month!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya, sattāham

“Indeed, whoever, monks, should prac-
tise the Four-fold Four Establishment of
Mindfulness in this way for seven days,

Tassa dvinnam phalānam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Ekāyano ayam bhikkhave maggo,

Monks, this is The Only Way,

Sattānam visuddhiyā
sokapariddavānam samatikkamāya,
dukkhadomanassānam atthaṅgamāya,

for the purification of beings, for the over-
coming of grief and lamentation, for the
disappearance of pain and sadness,

Ñāyassa adhigamāya,
nibbānassa sacchikiriyāya, yadidaṃ
cattāro satipaṭṭhānā’ti.

for the gaining of the Right Method for
the realization of Nibbana, namely, the
Four-fold Establishment of Mindfulness

Iti yantaṃ vuttaṃ idam’etaṃ paṭicca
vuttan’ti.

and it is for this reason that it was said.”

Idam’avoca bhagavā
attamanā te bhikkhu
bhagavato bhāsitaṃ abhinandun’ti

Thus the Lord spoke,
and the monks rejoiced
and were delighted at His words.

Sādhu! Sādhu! Sādhu!

Well spoken! Well spoken! Well spoken!

Etena sacca vajjena sotthi te hotu sabbadā

*By the power of this truth, may the
blessing be with you.*



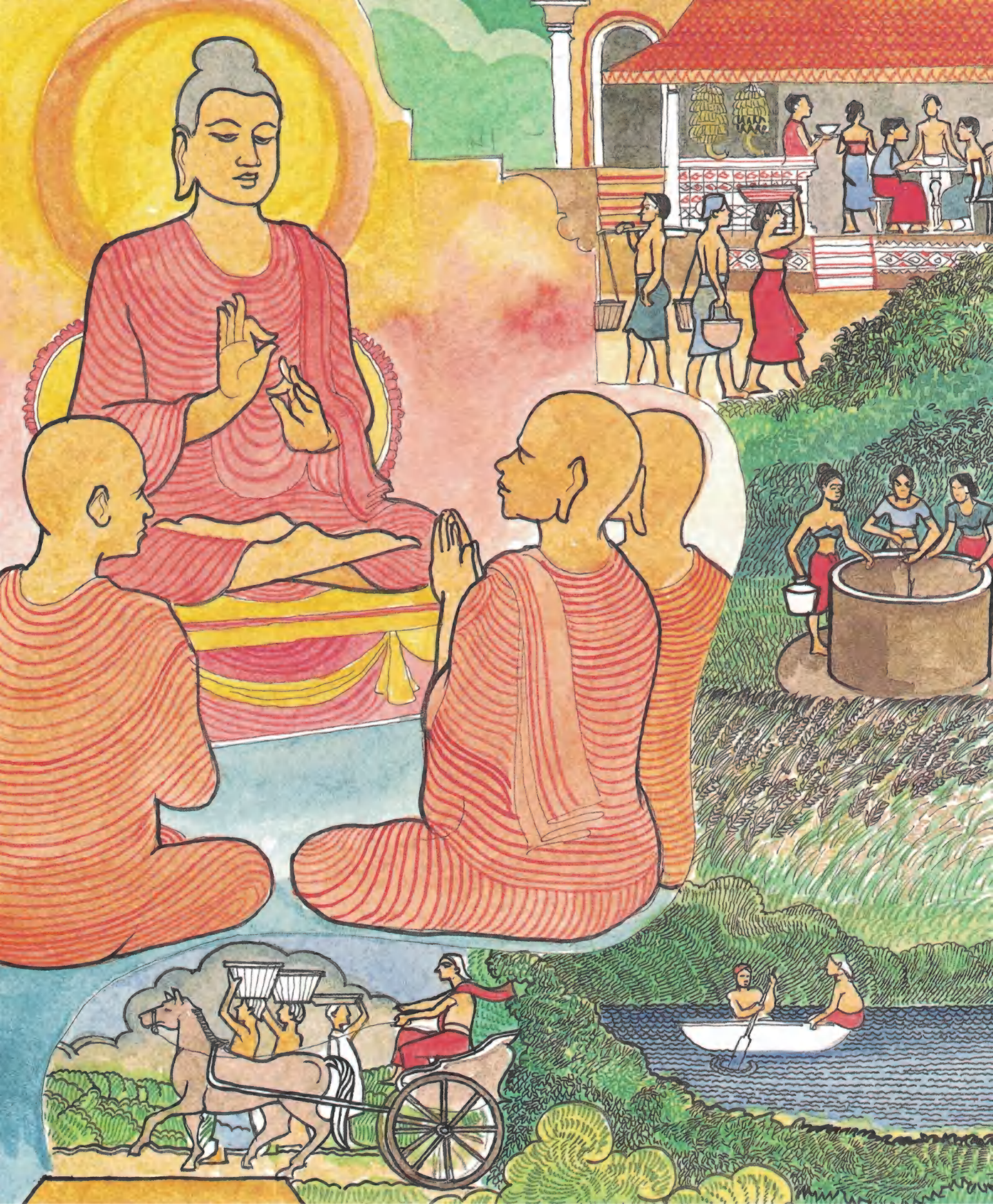
Mahā Satipatṭhāna Sutta

The Great Discourse On The Establishment of Mindfulness

CHAPTER TWO



DESCRIPTIVE EXPOSITION



The Buddha presented the Great Discourse on the Establishment of Mindfulness at the market-town of Kammāssadamma, in the kingdom of the Kurus.



DESCRIPTIVE EXPOSITION

THE GREAT DISCOURSE ON THE ESTABLISHMENT OF MINDFULNESS

One day, the Supremely Enlightened Buddha arrived in the market city of **Kammāssadamma**, in the land of the Kurus. There, the Buddha addressed the monks this way:

Ekāyano ayaṃ bhikkhave maggo.....

“This is the only way, O monks,.....

1. **Sattānaṃ visuddhiyā** -
for the purification of beings,
2. **Soka pariddavānaṃ samatikkamāya** -
for the overcoming of sorrow and lamentations,
3. **Dukkhadomanassānaṃ atthaṅgamāya** -
for the destruction of suffering and grief,
4. **Ñāyassa adhiḡamāya** -
for the gaining of the right path,
5. **Nibbānassa sacchikiriyaṃ** -
for the realisation of eternal bliss Nibbana

Yadidaṃ cattāro satipatṭhānā

this is to say the Four Establishments of Mindfulness.”

Three-fold advantages occur due to the meditation on the Four Establishments of Mindfulness. They are :-

1. **The attainment of purity of beings.**
2. **The attainment of sainthood – the state of Arahantship.**
3. **The gaining of Deathlessness – Nibbana.**

Four disadvantages get eradicated due to the meditation on the Four Establishments of Mindfulness. They are:-

1. **Soka** - Sorrow. The deep unhappiness resulting from the loss of loved ones and loved things, and from separation from them.
2. **Parideva** - Lamentation. Lamentation occurs due to the above sorrows.
3. **Dukkha** - Suffering. Bodily pain is described as suffering.
4. **Domanassa** - Mental suffering. This is described as occurring due to pain of mind.

The Discourse on the Four Establishments of Mindfulness states at the beginning itself that due to this form of meditation, the four forms of evil, namely, sorrow, lamentation, physical suffering and mental agony, get eradicated. The three forms of advantages that occur due to the meditation on the Four Establishments of Mindfulness and the four disadvantages that disappear due to this meditation are now clear to you.

“What are the four? O bhikkhus! The monk lives, contemplating the body in the body; contemplating feeling in all feeling; contemplating consciousness in consciousness; and contemplating mind-objects in mind-objects.”

These four are:-

1. **Establishment of Mindfulness in terms of the body;**
2. **Establishment of Mindfulness in terms of Feeling;**



The Buddha said: "O Bhikkhus, there is only one way to the purification of beings for the overcoming of sorrow and distress, for the eradication of pain and sadness, for the gaining of the right Path , and for the realization of Nibbana – the Eternal Bliss.

3. **Establishment of Mindfulness in terms of the mind;**
4. **Establishment of Mindfulness in terms of Mind-objects.**

Here, **sati** implies mindfulness; **paṭṭhāna** is the establishment. Therefore, **satipaṭṭhāna** means the proper establishment of mindfulness. Buddhism stresses this Establishment of Mindfulness as the only path to eternal bliss – Nibbana. *In the meditation on the Establishment of Mindfulness both forms of meditation, one-pointedness of the mind (Samatha) and insight (Vipassanā), are included. One-pointedness of the mind implies the suppression of the five-fold hindrances. Insight meditation implies the meditation on the three characteristics of life. Contemplation of body is primarily one-pointedness of the mind. The remaining three forms, namely Contemplation of Feeling, Contemplation of Consciousness, and Contemplation of Mind-objects are primarily Insight Meditation.*

The Buddha sub-divided these Four Establishments of Mindfulness into 44 sub-sections, as follows:-

1. **Body Contemplation 14 sub-sections;**
2. **Feeling Contemplation 9 sub-sections;**
3. **Contemplation of consciousness 16 sub-sections;**
4. **Contemplation of Mind-objects 5 sub-sections.**

“Here, O monks, in this Teaching, the monk lives in the Contemplation of the body in the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief in this world.”

This statement is common to the Contemplation of Feeling, the Contemplation of Consciousness

and the Contemplation of Mind-objects. *Therefore, once again, the Pali expressions should be remembered. The significance of the words in these statements should be appreciated.*

1. **Ātāpi** - the ardent effort to overcome defilements.
 2. **Sampajāno** - clear comprehending and mindfulness.
 3. **Satimā** - clear presence of mind.
 4. **Loke*** - the world: it is five aggregates namely, Fine-material, Feeling, Perception, Formations, and Consciousness. (**Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa**)
 5. **Abhijjhā** - extreme covetousness. The deep craving for the possessions of others is referred to as extreme covetousness. “**Lobha**” implies desires. This means the obstacle called “**Kāmacchanda**” (sensuous desire).
 6. **Domanassa** - mental suffering. The obstacle ill-will (**Vyāpāda**) is meant here.
 7. **Vineyya** - having overcome. What is it that has been overcome? This implies that extreme covetousness, sensuous desire and ill-will have been overcome. There are two obstacles. The remaining three are sloth and torpor, restlessness and sceptical doubt. To overcome all the five obstacles these four forms of establishment of mindfulness should be contemplated.
- “O monks! How does a monk practise the Contemplation of the Body in the body? O monks! In this Teaching a monk, having gone to the forest, or

* In the Rohitassa Sutta of the **Anguttara Nikāya**, the Buddha states that the world, the beginning of the world, the end of the world, and the way leading to the end of the world, are all in this fathom long body itself with its perceptions and conceptions. (*Imasmiṃyeva byāmamatte kalebare lokaūca... loka samudayaūca... loka nirodaūca... loka nirodhagāminī paṭipadaūca paññāpemi.*)



The Buddha identified four subjects a meditator should concentrate on. The Contemplation of 1. the Body (Kāya), 2. Feelings (Vedanā), 3. Consciousness (Citta), and 4. Mental-objects (Dhammā)

having seated himself at the foot of a tree, or having gone to an empty house, sits down in the cross-legged posture, keeping his body erect, and establishing his mindfulness straight on the object before him.”

Three places conducive to meditation are indicated:-

1. **Araññagatovā** - the forest.
2. **Rukkhamulagatovā** - the foot of a tree.
3. **Suññāgaragatovā** - an empty house.

These are considered places conducive to contemplation.

Here, the monks have been addressed as “bhikkhave”. It is essential to remember that this expression implies not only monks, but also nuns, the male lay devotees and female lay devotees, as well. Anyone of these groups intending to meditate should select one of the three locations above.

After selecting a location in terms of his preference, what does the meditator do next? He or she should sit either cross-legged or half-cross-legged. He or she must keep the body erect and concentrate on the object of contemplation.

When the body-contemplation is practised there are 14 sub-divisions. They are:-

1. **Ānāpāna Pabba** - Mindfulness on breath;
2. **Iriyāpatha Pabba** - Modes of deportment;
3. **Catusampajañña Pabba** - Four-fold mindfulness with clear comprehension;
4. **Paṭikkūla manasikāra Pabba** - Reflection on the loathsome;
5. **Dhātumanasikāra Pabba** - Reflection on the primary elements;
- (6 - 14 - **Nava Sīvathika Pabba** - Reflection on the corpses of nine forms.)

6. **Uddhumātakaṃ** - The dead body with swollen flesh.
7. **Vinīlakaṃ** - The dead body that has turned ugly blue.
8. **Vipubbakaṃ** - The dead body oozing pus.
9. **Vicchiddakaṃ** - The disintegrating dead body.
10. **Vikkhāyitakaṃ** - The dead body attacked and eaten by such animals as dogs.
11. **Vikkhittakaṃ** - The dead body with its parts scattered.
12. **Hata Vikkhittakaṃ** - The dead body which had been cut up.
13. **Lohitakaṃ** - The bleeding dead body.
14. **Pulavakaṃ** - The dead body infested with worms.

All these 14 sub-divisions above have been indicated as objects of meditation. The eleven sections titled ānāpāna (mindfulness of breath), Paṭikkūla manasikāra (reflections on the loathsome) and Navasivathika (the reflection on nine forms of corpses) in the section on the Contemplation of the Body, have been prescribed as objects of higher meditation. These 11 objects of meditation have the capacity to induce states of mind leading to the path of absorption. For that reason, they are described as Arpanā (the highest level of meditation).

Iriyāpatha Pabba (the section on the modes of deportment), Catusampajañña Pabba (the four-fold mindfulness with clear comprehension), and Dhātumanasikāra Pabba (reflection of the primary elements) are subsidiary objects of meditation.

These do not possess the capacity to induce absorption (jhāna) and the power to make the meditator attain the paths. They are described as neighbourhood objects of meditation (upacāra).



According to Mahā Satipaṭṭhāna Sutta, the locations especially conducive to meditation are forests (arañña), shade of trees (rukkha mūla) and empty houses (suññāgāra).

ĀNĀPĀNA SATI PABBA

MINDFULNESS OF BREATHING

THE FIRST PHASE

At this stage the first step of the Contemplation of the Body, which is the Mindfulness of Breathing, should be practised. In the word “**ānāpāna**”, the expression “**āna**” means “inhale”, and “**apāna**” implies “exhaling”. The form of meditation concentrating on inhaling and exhaling is described as **ānāpāna** meditation.

The meditator inhales with mindfulness and exhales with mindfulness. (So **satova assasati, sato passasati**)

One must concentrate a moment on the process of breathing in and breathing out. Did you note the places touched by the breath, when inhaling and exhaling? If not, breathe in and out again. Then one will understand it well. In the instance of some, the breath touches the upper portion of the nostril. In some others the breath touches the top of the upper lip. The meditator who contemplates on the breathing must concentrate on the spot touched by the breath. From that point on, he must continue his mindfulness. When he inhales he must be aware that he is breathing in. One must train one’s self to continue this way for 5, 10, 15 minutes. If mindfulness can be sustained on breathing, it is a great development.

Mindfulness on breathing is the highest meditation theme in Buddhism. This can be practised by anyone – young or old; educated or uneducated. This mindfulness on breathing had been conducive to the higher attainment of such noble personalities as the Buddhas, silent Buddhas and Arahants. Therefore, one must continue in this form of meditation diligently, without being discouraged.

THE SECOND PHASE

After having completed the first phase one must proceed to the second phase.

1. While breathing in a long breath, he is aware that he is breathing in a long breath.

Dīghaṃ vā assasanto dīghaṃ assasāmi’ti pajānāti

2. While breathing out a long breath, he is aware that he is breathing out a long breath.

Dīghaṃ vā passasanto dīghaṃ passasāmi’ti pajānāti

3. While breathing in a short breath, he is aware that he is breathing in a short breath.

Rassaṃ vā assasanto rassaṃ assasāmi’ti pajānāti

4. While breathing out a short breath, he is aware that he is breathing out a short breath.

Rassaṃ vā passasanto rassaṃ passasāmi’ti pajānāti

The meditator must be mindful when he is breathing in a long breath, while breathing out a long breath, while breathing in a short breath and while breathing out a short breath.

This is a more advanced phase than the first phase. One must continue this until one is quite competent. One must firmly establish this mindfulness.



When being conscious about breathing in and breathing out, the meditator concentrates on how he breathes in and breathes out. This way he becomes fully aware of the rhythm of his breath.

THIRD PHASE

Once you have practised these two phases quite competently, you must learn phase three.

1. Experiencing the whole body, I shall breathe in.
**Sabbakāya paṭisaṃvedī
assasissāmī'ti sikkhati**
2. Experiencing the whole body, I shall breathe out.
**Sabbakāya paṭisaṃvedī
passasissāmī'ti sikkhati**

When the meditator breathes in, he is aware of the breath, at the beginning, at the middle and at the end. The mind should be directed towards it very smoothly. The place where the breath touches, when you breathe in, which is either the end of the nose or the upper lip, should be considered the beginning of the breath. The end of the touch of the breath should be considered the end of the breath. The segment between the beginning and the end should be considered the middle of the breath. If a meditator can contemplate the breath, clearly discerning its beginning, its middle and its end, this is a significant development. One is capable of even reaching the state of absorption. Therefore, it is the duty of the meditator to sustain meditating diligently, and with effort. At this stage, the meditator can continue with phase three, for hours.

FOURTH PHASE

Next, is the fourth phase. It must be learnt and cultivated.

1. Calming the activity of the body, I shall breathe in.
**Passaṃbhayaṃ kāyasankhāraṃ
assasissāmī'ti sikkhati**
2. Calming the activity of the body, I shall breathe out.

Passaṃbhayaṃ kāyasankhāraṃ passasissāmī'ti sikkhati

The minds of worldlings are disturbed. Consequently their bodies are also disturbed. When that happens their inhaling and exhaling also become disturbed. When the mind is tranquil the body, too, will become tranquil. Then, both breathing in and breathing out become tranquil. One can realize this when one recalls an occasion one was extremely tired and exhausted. When the body and mind are tired, even breathing in and breathing out, too, are not tranquil. When the mind and body are tranquil breathing in and breathing out, too, are tranquil. One must meditate with the intention of making both breathing in and breathing out, calm and tranquil.

When the Breathing Mindfulness is continued through phase one, phase two, phase three and phase four, it is not at all difficult to reach the First Absorption. When you attain Absorption, breathing in and breathing out become extremely calm and restrained. Once you reach the Fourth Absorption, breathing in and breathing out get subdued almost to the extent of there being no breathing in and out.

Next, the meditator could turn this Breathing Mindfulness into Insight Meditation itself. When you consider these in terms of impermanence, suffering and soul-lessness, one can even eradicate all defilements and attain Arahant state. One can obtain quick results from the meditation on Mindfulness of Breathing. If one practices this daily at least for one hour each day, the meditator can obtain extremely high results during this birth itself. When you assume the correct cross-legged posture, the skin, muscles, flesh and sinews do not get pressed or bent. Therefore, no occasional aches and pains arise. When there are no aches and pains, the mind becomes one-pointed. The mind becomes restrained. The object of meditation continues and persists. Therefore, the meditation becomes highly successful.



The Buddha told the Bhikkhus that they have to be mindful about their breathing, just as a skilled turner or his assistant is (*bhamakāro vā bhamakārantevāsī vā*), about the rhythm of the turning.

IRIYĀPATHA PABBA

MEDITATION ON THE BODILY POSTURES

**Puna ca param bhikkhave, bhikkhū
gacchanto vā gacchāmī'ti pajānāti.
Ṭhito vā ṭhito'mhī'ti pajānāti,
nisinno vā nisinno'mhī'ti pajānāti,
sayāno vā sayāno'mhī'ti
pajānāti.....**

“O monks! Again, a monk, when walking knows ‘I am walking’, or when standing knows ‘I am standing’, or when sitting knows ‘I am sitting’, or when lying down knows “I am lying down’.”.....

A man from birth to death deploys his body in four main forms. These are described as deportments. These are the four forms of deportment:

1. **Walking,**
2. **Standing,**
3. **Sitting,**
4. **Lying down.**

Meditation on the mindfulness of deportments, is conducting meditation, mindful of these four forms of deportment.

1. **When one is walking one walks, knowing “I am walking now.”**
2. **When standing up, one knows that “I am standing up.”**

3. **When sitting down, one knows “I am sitting down.”**

4. **When one is lying down, one knows “I am lying down.”**

The meditator, when walking, standing, pacing, etc., must be aware of all his deportments, as “I am walking, standing, pacing,” etc. In one’s daily life, all actions must be done with mindfulness of each action. All deportments must be done with mindfulness. One must not think of any other thing.

**Yathā yathā vā panassa kāyo pañihito hoti
tathā tathā naṃ pajānāti.**

Just as his body is disposed, so he understands it.

Whatever way one’s body is disposed, the meditator becomes mindful of each posture, just as it is. One must be mindful of the deportment of one’s own body and of the bodies of others. This way, he must be mindful of the originations of phenomena in the body and the disappearances of phenomena in the body. He must be mindful that there is no self-performing these deportments, nor is there a self-called “I”. This way, the sense of “I” disappears. Being mindful of the body is described as the meditation object of the Mindfulness of Deportments. This is a meditation that should be cultivated always.





The meditators have to be mindful when they are walking, standing, sitting down and lying down. page 75



THE FOUR KINDS OF CLEAR COMPREHENSION

“O monks! Again, a monk in going forward and in going backward, practises clear comprehension. In looking forward and looking backward he practises clear comprehension. In bending and in stretching he practises clear comprehension. In wearing the shoulder-robe and the other robes, and in bearing the alms bowl he practises clear comprehension. In eating, drinking, chewing and savouring, he practises clear comprehension. In defecating and in urinating, he practises clear comprehension. In walking, in standing, in sitting, in sleeping, in waking, in speaking, and in remaining silent, he practises clear comprehension.”

**Puna ca param, bhikkhave,
bhikkhū, abhikkante paṭikkante
sampajānakāri hoti, Ālokite vilokite
sampajānakāri hoti, Sammiñjite
pasārite sampajānakāri hoti,
Saṅghāṭipattacīvara dhāraṇe
sampajānakāri hoti, Asite pīte
khāyite sāyite sampajānakāri hoti,
Uccārapassāvakamme
sampajānakāri hoti, Gate ṭhite
nisinne sutte jāgarite bhāsīte
tuṇhībhave sampajānakāri hoti,**

There are four forms of clear comprehension. The expression “**sampajañña**” means “wholesome wisdom”. The meditator who has the four-fold clear comprehension, acts always with presence of mind, and contemplates with a sense of wisdom. The following are the four forms of clear comprehension:-

1. Sāttḥaka sampajañña

Clear comprehension of success. What is implied by this, is the preliminary enquiring, before starting any activity, to see if it is likely to be successful. This implies the examination with wholesome wisdom, if one’s objective in meditation will prove successful.

2. Sappāya sampajañña

Compatibility comprehension. When starting something, exploring if it is conducive to be good to one’s object of meditation – enquiring whether it is compatible.

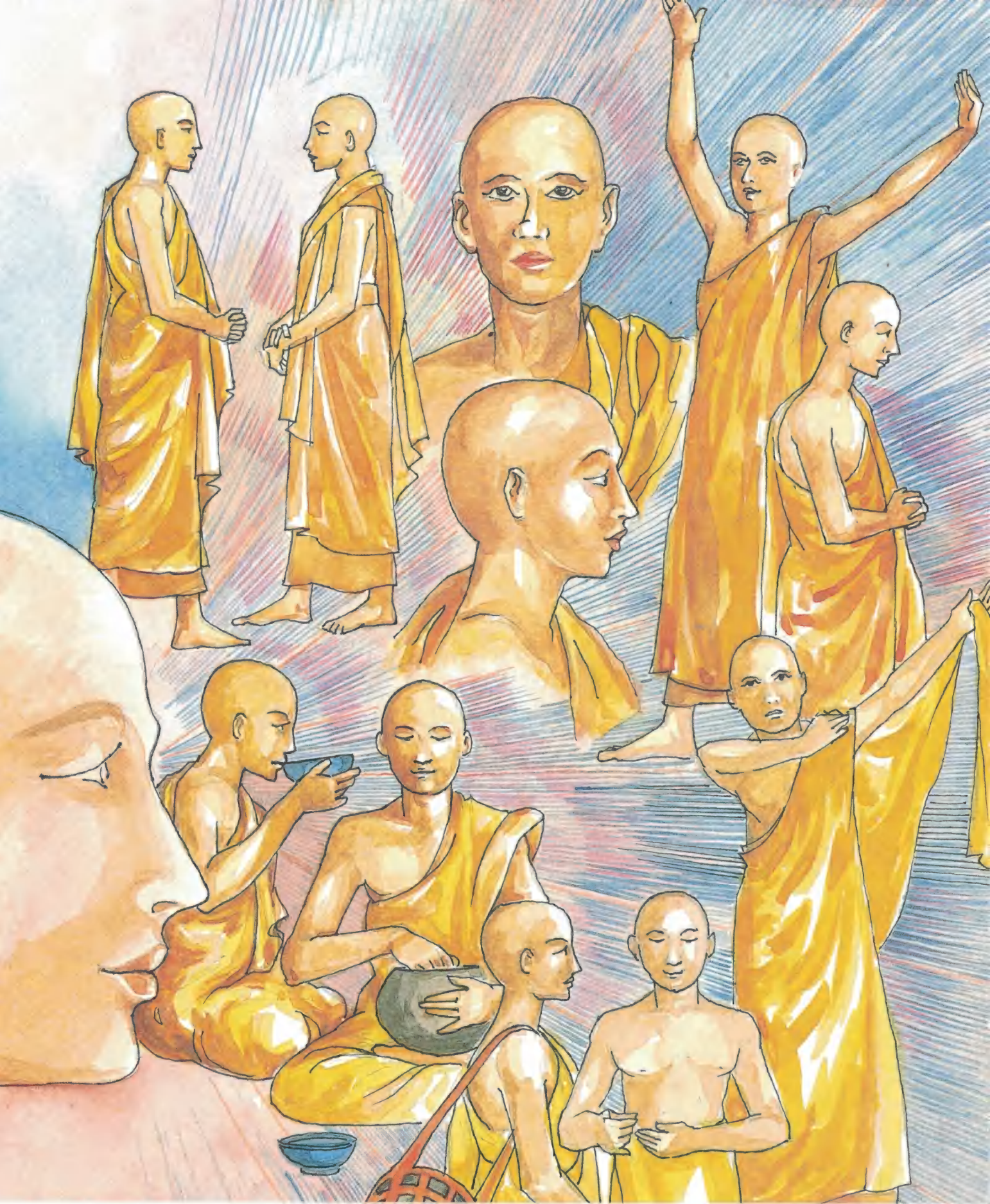
3. Gocara sampajañña

Clear comprehension of the nourishment. When one goes on the alms round, enquiring with wisdom whether that activity befits the object of meditation, is the clear comprehension of nourishment.

4. Asammoha sampajañña

Clear comprehension devoid of the wavering of the mind. Acting without the mind becoming bewildered is described as the clear comprehension, devoid of the wavering of the mind.

Human beings do a vast range of activities from birth to death. Here, what is meant by clear comprehension is doing all those activities with perfect presence of mind. In the segment of the Discourse quoted above, nineteen such acts are classified.



One has to be mindful and clearly conscious when walking forward and backward, in bending or stretching, and in speech and in silence. One has to be aware of whatever one is doing.

These are the nineteen:

1. **abhikkante** - Going forward
2. **paṭikkante** - Returning; coming back
3. **ālokite** - Looking forward
4. **vilokite** - Looking aside
5. **sammiñjite** - Bending hands and legs
6. **pasārite** - Stretching hands and legs
7. **saṅghātipattacīvara dhāraṇe** - In wearing the inner and outer robes, and in carrying the alms bowl. (If a layman, wearing lay clothes.)
8. **asite** - Eating
9. **pīte** - Drinking
10. **khāyite** - Chewing

11. **sāyite** - Tasting
12. **uccārapassāvakamme** - In answering calls of nature (defecating and urinating)
13. **gate** - Going
14. **ṭhite** - Standing
15. **nisinne** - Being seated
16. **sutte** - Sleeping
17. **jāgarite** - Remaining sleepless
18. **bhāsite** - Speaking
19. **tunhībhāve** - Remaining silent.

The meditator who practises the four-fold clear comprehension must, on all occasions, act with presence of mind.

Then, the sense of “I”, which makes one think of “myself” and “mine”, will disappear. To that end, this meditation should be practised.





The body contains impurities. Some of them are hair in the head (kesā); bodily hair (lomā); nails (nakhā); teeth (dantā).

PAṬIKKŪLA MANASIKĀRA PABBA

REFLECTIONS ON REPULSIVENESS

**Puna ca param, bhikkhave,
bhikkhū imameva kāyaṃ uddhaṃ
pādatalā adho kesamatthakā
tacapariyantaṃ pūraṃ
nānappakārassa asucino
paccavekkhati,**

“O monks! Again, a monk reflects upon the body, from the soles of his feet up, from the crown of his head down, enclosed in skin, as being full of a variety of impurities.”

This is the fourth reflection in the meditation upon the body. This form of meditation is also described in the following terms:-

1. *Meditation on the Loathsome.*
2. *Meditation on the 32 forms.*
3. *Contemplation of the nature of the Body.*
4. *Meditation on the parts of the Body.*

This body is made up of 32 loathsome parts. These are described as the 32 impurities. A man opening a provision bag with two mouths, separates the various grains contained in it. He separates green-gram, sesame seed, peas, etc, and considers them. The same way the meditator reflects on 32 impurities, separating them.

**Atthi imasmiṃ kāye kesā, lomā,
nakhā, dantā, taco, maṃsaṃ,
nahārū, atṭhi, atṭhimiñjā vakkam,
hadayaṃ, yakanam, kilomakam,
pihakam, papphāsam,
antam, antagunam udariyam,
karīsam, matthaluṅgam, pittam,
semham, pubbo, lohitaṃ, sedo,**

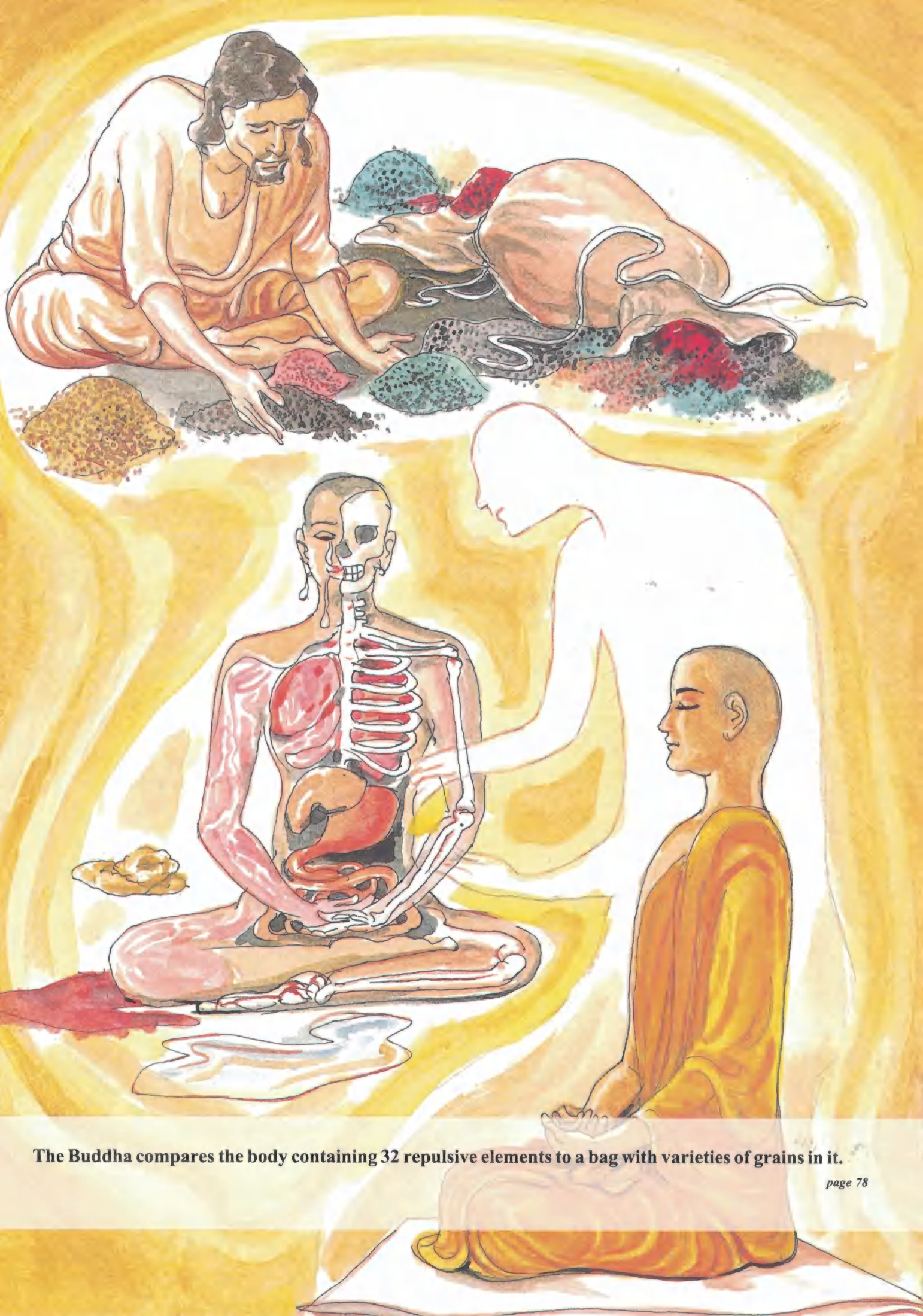
**medo, assu, vaṣā, khelo
singhānikā, lasikā, muttam ti.**

The following 20 belong to the element of earth (solidity):

1. **kesā** - Hair of the head
2. **lomā** - Hair of the body
3. **nakhā** - Nails
4. **dantā** - Teeth
5. **taco** - Skin
6. **maṃsaṃ** - Flesh
7. **nahārū** - Sinews
8. **atṭhi** - Bones
9. **atṭhimiñjā** - Bone marrow
10. **vakkam** - Kidneys
11. **hadayaṃ** - Heart
12. **yakanam** - Liver
13. **kilomakam** - Diaphragm
14. **pihakam** - Spleen
15. **papphāsam** - Lungs
16. **antam** - Intestines
17. **antagunam** - Mesentery
18. **udariyam** - Stomach
19. **karīsam** - Faeces
20. **matthaluṅgam** - Brain.

The following 12 belong to the element of water:

21. **pittam** - Bile
22. **semham** - Phlegm
23. **pubbo** - Pus
24. **lohitaṃ** - Blood
25. **sedo** - Sweat
26. **medo** - Fat
27. **assu** - Tears
28. **vaṣā** - Serum
29. **khelo** - Saliva
30. **singhānikā** - Nasal mucus
31. **lasikā** - Synovial fluid
32. **muttam** - Urine.



The Buddha compares the body containing 32 repulsive elements to a bag with varieties of grains in it.

The meditator contemplates separately the 32 forms of impurities contained in the body, from the soles of the feet up, from the crown of the head down, enclosed in skin. He considers them separately as body-hair, nails, teeth, skin, etc. The meditator analyses all these in terms of impermanence, suffering and soul-lessness.

Such contemplation is described as the “reflection upon loathsomeness”.

Those who practise this meditation should first study the Pali text that describes the form of meditation. Next, each segment of the text should be contemplated in one's own language.

These 32 forms can be approached in seven ways. The seven fold approached to 32 terms are:-

1. **Vacasā** - Verbal – one speaks out while meditating
2. **Manasā** - Mental – one reflects upon each mentally
3. **Vañṇato** - In terms of the colour of each item
4. **Sanṭhānato** - In terms of the shape

and appearance of each item

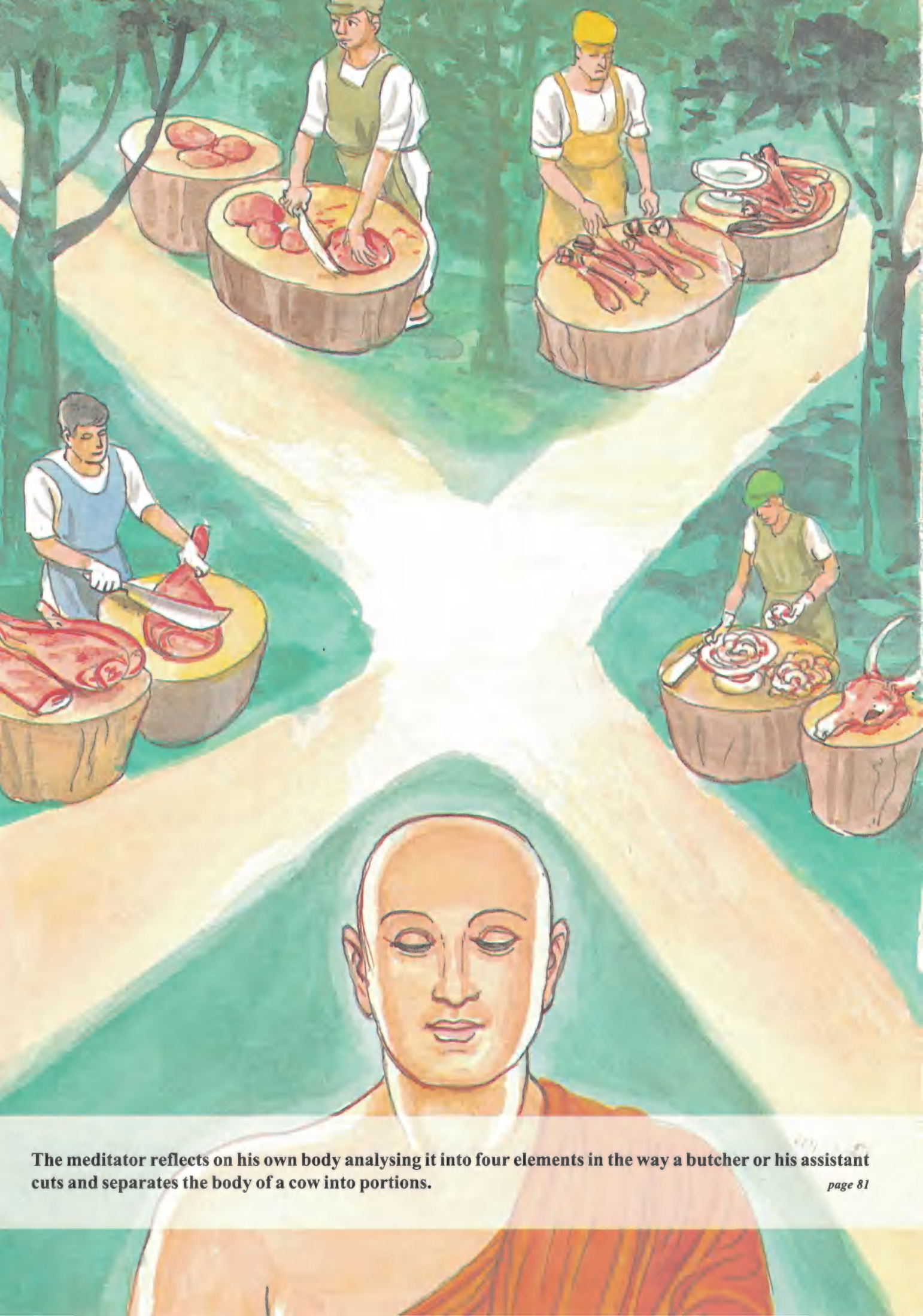
5. **Disā** - The direction in which each is located
6. **Okāsato** - The place where each is located
7. **Paricchedato** - By breaking down each part into its essence

When meditation is practised for some time, the meditator will understand quite clearly what the 32 loathsome items are. The meditator will realize their impermanence and their loathsomeness. He will realize that there is nothing that could be described as “I” or “mine”. Each item can be analyzed in terms of the three characteristics, namely, impermanence, suffering and soul-lessness.

No sense of lust arises, when this form of meditation is practiced. No ill-will arises. No sense of disorientation occurs. The mind becomes one-pointed. The mind becomes free of defilements.

The mind gets attuned to the realization of the Deathless – Nibbana. Therefore, one must practise the Reflection on the Loathsome.





The meditator reflects on his own body analysing it into four elements in the way a butcher or his assistant cuts and separates the body of a cow into portions.

DHĀTUMANASIKĀRA PABBA

REFLECTION ON PRIMARY ELEMENTS

“O monks! Again, a monk reflects upon the primary elements of this body, in whatever manner it is placed or in whatever manner it is disposed. In this body, there is the earth element; there is the water element; there is the fire element; and there is the wind element.”

**Puna ca param, bhikkhave, bhikkhū
imam’eva kāyaṃ yathāṭṭhitam
yathā paṇihitam dhātuso
paccavekkhati, atthi imasmiṃ kāye
paṭhavīdhātu, āpodhātu, tejodhātu,
vāyodhātū’ti**

The body of beings is a combination of various primary elements. In this Discourse on the Four Establishments of Mindfulness, these primary elements are classified as:-

1. **paṭhavīdhātu** - The earth element: solidity, hardness
2. **āpodhātu** - The water element: liquid quality
3. **tejodhātu** - The heat element: warm quality
4. **vāyodhātu** - The wind element.

“**Dhātu Manasikāra Bhāvanā**” is the “Reflection upon Primary Elements”. Primary Element is the original form of some object. There are four primary elements in the world. These are the 4 elements out of which everything originates. These elements are described as the “Four Great Elements”.

1. Saviññānaka - Animate

2. Aviññānaka - Inanimate

All component things that are inanimate have been originated by these elements. The human body works due to a combination of these four elements. Reflecting separately upon each of these primary elements in the body is Meditation on Primary Elements.

Meditating upon the Primary Elements implies the reflection that, with the exception of these four primary elements, beings do not possess a separable soul or a self.

The meditation on the 32 impurities of the body made the meditator realize that this body consists of 32 impurities. Of these 32, twenty belong to the earth element. These are: *hair on the head; hair on the body; nails; teeth; skin; flesh; sinews; bones; bone marrow; kidneys; heart; liver; diaphragm; spleen; lungs; intestines; mesentery; stomach; faeces; brain.*

The remaining 12 belong to the water element. These are: *bile; phlegm; pus; blood; sweat; fat; tears; serum; saliva; nasal mucus; synovial fluid; urine.*

In our body we have only 20 portions of earth element, and 12 portions of water element. Even after the death of a being these elements persist.

The heat element and the wind element in a body are considered its “life” force. The element of wind is the active agent in a body. That, too, arises due to the heat element. It gives the body its power. As long as the element of heat in a body lasts, so long will that body live. Once the



The very attractive body of a young woman who has practised the art of beauty culture to increase the allure of her body too decays in death.

S. K. Karna

element of heat leaves the body fully, at that time the being is pronounced dead. At that point the element of wind, too, becomes inactive.

A clever butcher slaughters a bull. He sells its meat at a four-way junction, separating it into four portions. At that point the concept of “bull” disappears, and people describe it as “beef”. In the same way, the meditator too reflects upon the body as a combination of various elements that make up the body. The meditator considers that there is no being other than the four primary elements. *He begins to reflect that there is no individual, no self, other than the*

primary elements. He contemplates that there is no individual – no “self” – no soul. He considers the four primary elements separately. He reflects upon them. Once you contemplate that way, the feeling of “I” and “mine” begin to disappear. The mind becomes calm and tranquil. The mind frees itself from defilements. The mind inclines towards the eternal bliss – Nibbana.

Whenever the meditator can find the time he must concentrate on the Primary Elements. He must start meditating on these Four Elements. He must practise this diligently.





To practise cemetery meditation a practitioner may either visit a cemetery, where decomposing bodies are available, or visualize nine stages of decomposing of a dead body.

NAVASĪVATHIKA PABBA

THE NINE CEMETERY CONTEMPLATION

“Sīvathika” signifies cemetery. There are 10 forms of meditation concentrating on corpses cast away in the cemetery. These have been described as the 10 loathsome objects of meditation. Of these 10 only 9 are given in the Discourse on the Establishment of Mindfulness. These are characterized as the “9 Cemetery Contemplations”.

In ancient times dead bodies were not buried. The rite of cremating dead bodies also did not exist. Those days the dead bodies were swaddled in a cloth and were cast in cemeteries deep in the forest. Those who meditated awaited this opportunity and were in the habit of reflecting upon these dead bodies. Today, dead bodies are not cast that way in cemeteries. In consequence, it is extremely difficult to practise the 9 forms of cemetery meditation, these days.

The meditation on the 9 forms of corpses can be practised with the help of illustrations. This form of meditation is suitable for those who are passionate in character.

A meditator who has gone to the forest to meditate, or a meditator living in a village, or in a city, can practise looking at the illustrations. The meditator will reflect thus: “My body, too, is like that. It, too, has the same nature. My body, too, does not transcend this impermanent nature.” He should reflect upon the dead body in terms of impermanence, suffering and soullessness. The meditator must attempt to reflect upon the three characteristics of life, and must make an attempt to develop insight.

There is yet another matter that should be kept in mind. The female dead body is not suitable

for a male meditator. The male dead body is not suitable for a female meditator. This is merely because the object of meditation, being of the opposite sex, is likely to rouse passion.

There are 9 objects in the 9 cemetery meditations. They are as follows:

1. **Uddhumātakam** - The swollen dead body
2. **Vinīlakam** - The dead body turned ugly blue
3. **Vipubbakam** - The dead body full of pus
4. **Vicchiddakam** - The dead body that is broken and disintegrated
5. **Vikkhāyitakam** - The dead body eaten by animals
6. **Vikkhittakam** - The dead body eaten by animals, with parts strewn around
7. **Hata Vikkhittakam** - The dead body with parts and limbs strewn in various directions
8. **Lohitakam** - The dead body oozing blood
9. **Pulāvakam** - The dead body infested with worms.

The meditation practised while looking at a dead body on nine occasions in nine ways is described as the nine cemetery contemplations.

Looking at the illustrations the meditator must say:-

**Ayam’pi kho kāyo Evaṃ dhammo,
evaṃ bhāvī, etaṃ anatīto’ti,**

“My body, too, is of the same nature. It, too, will become like this. This situation cannot be transcended.”

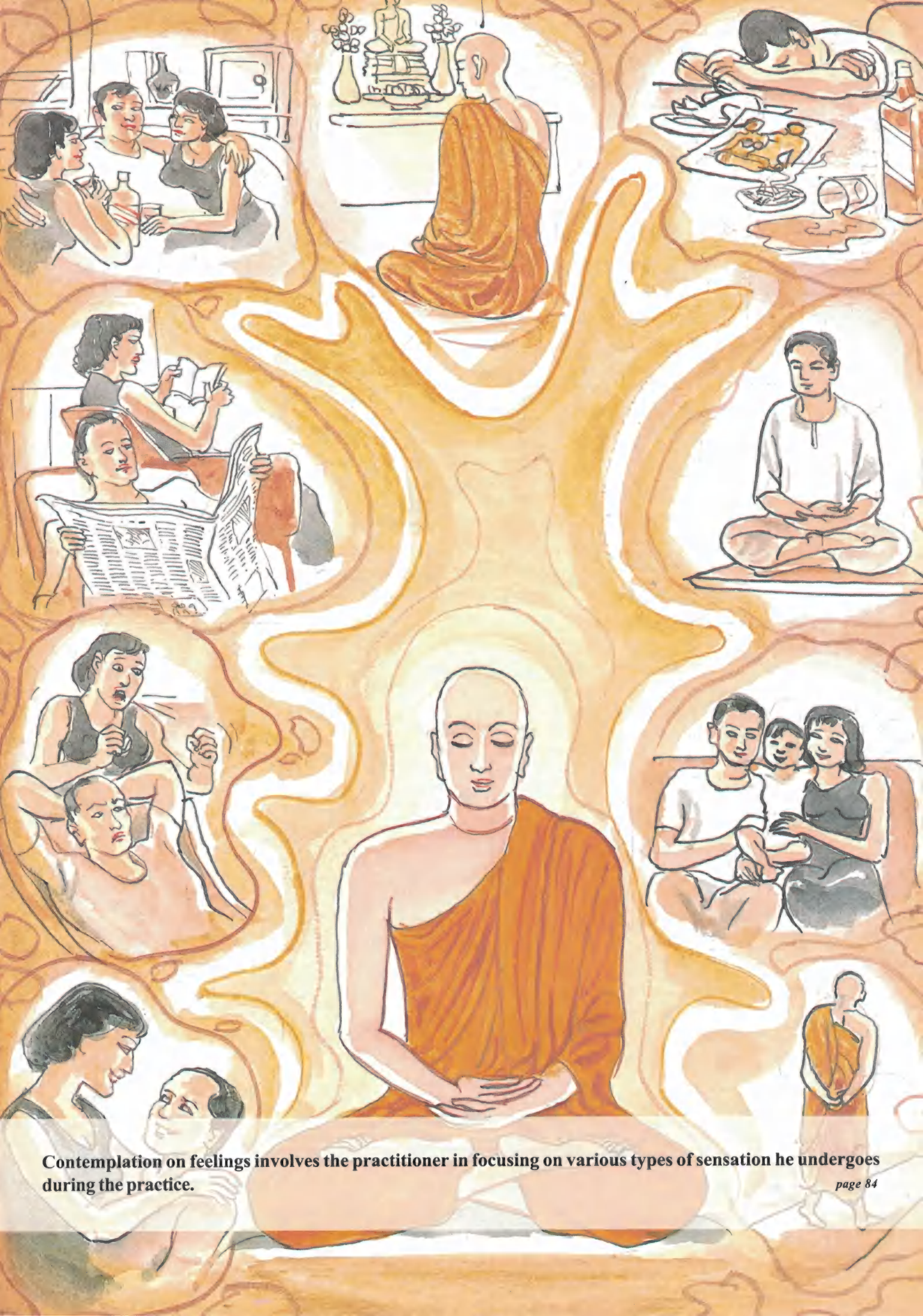
The meditator must contemplate in terms of the three characteristics: **Anicca** - impermanence, **Dukkha** - suffering and **Anatta** - soullessness. Insight dawns due to it. This meditation will help you to reduce your love and admiration of the human body.

The nine parts of this meditation should be contemplated in nine phases. Compare the meditator’s own body with the dead body. This will eradicate the sense of self and the

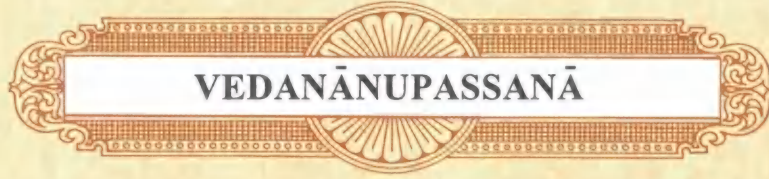
feeling of “I” and “mine” in the meditator. When the sense of self is eradicated the wisdom necessary to realize Nibbana begins to dawn on the meditator. The first cemetery meditation should be practised in terms of impermanence, suffering and self-lessness. The first cemetery meditation should be practised for some time. Next, the meditator should proceed to the second cemetery meditation. The meditator must make an effort to acquire all these nine Cemetery Meditations this way.

The initial segments of The Body Contemplation section of the Discourse on the Establishment of Mindfulness dealt with Breathing Meditation, Meditation on Departments, Meditation on Four Clear Comprehension, Meditation on the Loathsome and Meditation on the Primary Elements.





Contemplation on feelings involves the practitioner in focusing on various types of sensation he undergoes during the practice.



FEELING - CONTEMPLATION

Feeling is a mental factor. In other words a thought-form that occurs in one's mind. Contemplating such feelings is described as “**Vedanānupassanā**” – reflecting upon feelings. In the Discourse on the Establishment of Mindfulness this meditation in feeling has been classified into 9 segments. They are:-

1. **Sukhaṃ vedanaṃ vediyamāno, sukhaṃ vedanaṃ vediyāmi'ti pajānāti.**
While experiencing happiness, being aware that happiness is being experienced.
2. **Dukkhaṃ vedanaṃ vediyamāno, dukkhaṃ vedanaṃ vediyāmi'ti pajānāti.**
While experiencing suffering, being aware that suffering is being experienced.
3. **Adukkhamasukhaṃ vedanaṃ vediyamāno, adukkhamasukhaṃ vedanaṃ vediyāmi'ti pajānāti.**
While experiencing a mental feeling which is neither happiness nor suffering, being aware that a mental feeling is being experienced.
4. **Sāmisam vā sukhaṃ vedanaṃ vediyamāno, sāmisam sukhaṃ vedanaṃ vediyāmi'ti pajānāti.**
While experiencing a worldly pleasure, being aware that a worldly pleasure is being experienced.
5. **Nirāmisam vā sukhaṃ vedanaṃ vediyamāno, nirāmisam**

sukhaṃ vedanaṃ vediyāmi'ti pajānāti.

While experiencing a spiritual pleasure, being aware that a spiritual pleasure is being experienced.

6. **Sāmisam vā dukkhaṃ vedanaṃ vediyamāno, sāmisam dukkhaṃ vedanaṃ vediyāmi'ti pajānāti,**
While experiencing a worldly suffering, being aware that a worldly suffering is being experienced.

7. **Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno, nirāmisam dukkhaṃ vedanaṃ vediyāmi'ti pajānāti;**
While experiencing a spiritual suffering, being aware that a spiritual suffering is being experienced.

8. **Sāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno, sāmisam adukkhamasukhaṃ, vedanaṃ vediyāmi'ti pajānāti;**
While experiencing a neutral worldly feeling, being aware that a neutral worldly feeling is being experienced.

9. **Nirāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno, nirāmisam adukkhamasukkhaṃ vedanaṃ vediyāmi'ti pajānāti;**
While experiencing a neutral spiritual feeling, being aware that a neutral spiritual feeling is being experienced.

Vedanā implies experiencing. It is not permanent. When the eye meets a visual object

it is recognized as a visual object. Along with that eye-consciousness arises.

In consequence, contact takes place. This brings about experiencing.

1. **Cakkhu** - Eye – visual object
2. **Sota** - Ear – sound
3. **Ghāṇa** - Nose – smell
4. **Jivhā** - Tongue – taste
5. **Kāya** - Body – touch.

When such organs as the eye receive such relevant objects as visual objects, experiencing takes place. The experiencing is three-fold:

1. **Sukhaṃ vedanaṃ**
Happy experience (pleasant sensation)
2. **Dukkhā vedanaṃ**
Unhappy experience (unpleasant sensation)
3. **Adukkhamasukhaṃ vedanaṃ**
Neutral experience (neither pleasant nor unpleasant sensation).

Organs like the eye receive pleasant experiences due to visual objects, etc. Such a thing is a happy experience. Similarly, due to bad objects bad experiences, bad sensations occur. Such an experience is an unhappy experience. Some experiences are neither good nor bad – but are neutral. Such experiences are neither pleasant nor unpleasant. They are also described as neutral experiences.

Five-fold sensual pleasures generate “worldly happiness”. The losses of five-fold sensual

pleasures bring about sensations or experiences or feelings of “worldly unhappiness”. The possession or lack of five-fold sensual pleasures brings about a sensation of neutrality in which there is neither the presence nor the lack of sensual pleasures. When an individual is alienated from five-fold sensual pleasures one experiences a “spiritual pleasure”. The abandoning of five-fold sensual pleasures is described also as “renunciation”. The suffering caused by five-fold sensual pleasures is described as “spiritual suffering”. The state of neutrality that is brought about by neither alienating nor non-alienating of five-fold sensual pleasures is described as a “sensation of spiritual neutrality”. This way, the “Contemplation of Feeling” is classified into 9 sections.

The meditator, when experiencing happiness, unhappiness, a neutral feeling, or a feeling of worldly happiness or worldly unhappiness, or a feeling of worldly neutrality, or else a feeling of spiritual happiness or spiritual unhappiness, or a spiritually neutral sensation, he must contemplate those sensations either as happiness, or as unhappiness, or as a neutral sensation. These sensations, feelings and experiences are all processes taking place in the mind. But there is no person or self experiencing them. There is no life experiencing them. There is no soul that could be considered either “I” or “mine”.

The Contemplation of Feeling implies the analysis of all these in terms of impermanence, suffering and soul-lessness, and becoming conscious of those. You must direct your mind in terms of these experiences, sensations and feelings you receive.





Focusing on mind (Cittānupassanā), the meditator may reflect on various ways in which his mind keeps on changing.

CITTĀNUPASSANĀ

THE CONTEMPLATION OF CONSCIOUSNESS

Contemplation of Consciousness implies reflecting upon the mind. The mind has tremendous power. The only sage who discovered the nature of the mind is the Buddha. He was able to discover them by developing the mind. Developing the mind implies meditation. This works down a whole series of meditations. If one practices them according to the methodical instructions given, the mind will develop. The tranquil mind tends towards transcendental wisdom.

It is difficult to turn the mind towards the supramundane. To achieve this, the mind should be cultivated in terms of meditations over a long period of time in the cycle of births.

It is not at all easy to restrain the mind. It is much more difficult than taming a wild buffalo. The mind shakes and trembles like a fish taken out of water. The mind shifts to various thoughts and objects. Contemplate your mind for a moment with your mind itself. This will reveal the true nature of the mind.

Just as a clever fletcher straightens a bent arrow, or just as a clever cultivator directs the water to his field, the shaking, trembling, untamed and unrestrained mind is tamed towards the Deathless by the meditator. He makes use of either the one-pointedness of the mind or insight meditation.

What the Contemplation of Consciousness means, is the contemplation of the meditator's own mind, with the meditator's own mind. In the Discourse on the Establishment of Mindfulness, 16 different ways in which the mind could be contemplated are indicated. Although there are 16 ways of contemplating the mind,

as an object of meditation, in effect they are all one. The following are the 16 forms of "Consciousness Contemplation":-

1. **Sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ'ti pajānāti.**
Knows the lustful consciousness as a lustful consciousness.
2. **Vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃ'ti pajānāti**
Knows the lust-free consciousness as a lust-free consciousness.
3. **Sadosaṃ vā cittaṃ sadosaṃ cittaṃ'ti pajānāti.**
Knows the mind affected by hate, as a mind affected by hate.
4. **Vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ'ti pajānāti**
Knows the mind unaffected by hate as a mind unaffected by hate.
5. **Samohaṃ vā cittaṃ samohaṃ cittaṃ'ti pajānāti.**
Knows the mind affected by delusion as a mind affected by delusion.
6. **Vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ'ti pajānāti**
Knows the mind unaffected by delusion as a mind unaffected by delusion.
7. **Sankhittaṃ vā cittaṃ sankhittaṃ cittaṃ'ti pajānāti.**
Knows the contracted mind as a contracted mind.

- | | |
|--|--|
| <p>8. Vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ'ti pajānāti
Knows the scattered mind as a scattered mind.</p> | <p>The meditator, who contemplates one's mind with one's own mind, knows the consciousness that occurs in the mind, at each stage. Such awareness of one's consciousness at each moment is the "Contemplation of the Mind". One must contemplate one's own mind this way. To enable a person to think about the 16 states of mind (consciousness) given above, these expressions are explained here.</p> |
| <p>9. Mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ'ti pajānāti.
Knows the mind that has become great as a mind that has become great.</p> | <p>1. Sarāga - Lustful mind</p> |
| <p>10. Amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ'ti pajānāti
Knows the undeveloped mind as an undeveloped mind.</p> | <p>2. Vītarāga - Mind free of lust</p> |
| <p>11. Sa-uttaraṃ vā cittaṃ sauttaraṃ cittaṃ'ti pajānāti.
Knows the sensuous mind as a sensuous mind.</p> | <p>3. Sadosa - Mind affected by hate</p> |
| <p>12. Anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ'ti pajānāti
Knows the superior mind as a superior mind.</p> | <p>4. Vītadosa - Mind unaffected by hate</p> |
| <p>13. Samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ'ti pajānāti.
Knows the tranquil mind as a tranquil mind.</p> | <p>5. Samoha - Deluded mind</p> |
| <p>14. Asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ'ti pajānāti
Knows the mind that is not tranquil (troubled) as the not tranquil (troubled) mind.</p> | <p>6. Vītamoha - Undeluded mind</p> |
| <p>15. Vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ'ti pajānāti.
Knows the freed mind as the freed mind.</p> | <p>7. Sankhitta - Contracted (shrunk) mind</p> |
| <p>16. Avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ'ti pajānāti
Knows the mind that is not freed as the not freed mind.</p> | <p>8. Vikkhitta - Dissipated (scattered) mind</p> |
| | <p>9. Mahaggata - The mind that has become great</p> |
| | <p>10. Amahaggata - The undeveloped mind</p> |
| | <p>11. Sauttara - The mind of the plane of consciousness</p> |
| | <p>12. Anuttara - The superior mind</p> |
| | <p>13. Samāhita - Tranquil mind</p> |
| | <p>14. Asamāhita - Mind that is not tranquil</p> |
| | <p>15. Vimutta - The freed mind</p> |
| | <p>16. Avimutta - The unfreed mind.</p> |
- The meditator can now recognize the mind that occurs in him. The meditator can now identify his lustful mind as lustful. This way the meditator has to contemplate the states of mind that occur from time to time.

As the first step, the meditator must identify each state of mind. Next, recognize the impermanence of each state of mind.

The meditator's duty is to restrain the mind in terms of the states of mind and to develop the mind. As the meditator is conscious of various states of mind, he can avoid evil thoughts. He can cultivate higher states of mind, to raise the mind to a higher level.

The path is clear to achieve every purpose clearly, and without being cluttered. When being conscious of these states of mind, he must be aware that these states are not created by any given being or self, but are a mere process of a body. He must contemplate the states of mind that arise and disappear as impermanent. He must think of them as sorrowful. He must think of them as soul-less.





Those who meditate become aware that five forms of hindrances obstruct the proper functioning of the mind. Of these five, sense-desire (kāmacchanda) is foremost. When the mind is sensually attached to a given object the person who meditates will not be able to experience reality.

DHAMMĀNUPASSANĀ

THE CONTEMPLATION OF MIND-OBJECTS

The expression “**Dhammānupassanā**” implies contemplating in terms of mind-objects. The following categories come within mind-objects: All the processes that occur in the mind; the five forms of clinging, namely – corporeality group, feeling group, perception group, mental-formation group and consciousness group; the six sense-bases, namely – the eye, the ear, the nose, the tongue, the body and the mind; the seven Factors of Enlightenment, namely – mindfulness, investigation of the Law, energy, rapture, tranquility, concentration and equanimity; the Four Noble Truths, namely – the truth of suffering, the truth of the origin of suffering, the truth of the extinction of suffering and the truth of the eight-fold path leading to the cessation suffering.

The Contemplation of Mind-objects constitutes the meditation upon all these. Of the four forms of the Establishment of Mindfulness this is the most difficult segment of meditation. The Contemplation of Mind-objects is classified into five sections, as follows:

1. **Nīvaraṇa Pabba**
The Obstacles
2. **Khanda Pabba**
The Groups of Clinging
3. **Āyatana Pabba**
The Sense-bases
4. **Bojjhaṅga Pabba**
The Factors of Enlightenment
5. **Catu Sacca Pabba**
The Four Noble Truths.

HINDRANCES NĪVARAṆA PABBA

There are five categories of obstacles, hindrances. These occur within one’s mind. The contemplation of the obstacles that arise within one’s mind is described in the “obstacle” section.

These 5 obstacles destroy and blunt absorption, supernormal knowledge. That is why these are described as obstacles – hindrances.

- i. **Kāmacchanda** - Sensuous Desire
- ii. **Vyāpāda** - Ill-will
- iii. **Thīna Middha** - Sloth and Torpor
- iv. **Uddhacca Kukkucca** - Restlessness and Scruples
- v. **Vicikicchā** - Sceptical Doubt

One must contemplate each of these 5 obstacles in 5 different ways. The Discourse of the Establishment of Mindfulness has given instructions about how this has to be done.

SENSUOUS DESIRE KĀMACCHANDA

What is meant here is indulgence in sensual pleasures – the deep desire for sensual objects. When one contemplates all objects as pleasant, this deep desire occurs. The deep sensuous desires that arise in one’s mind can be contemplated in 5 different ways. This has been referred to, in the Discourse on the Establishment of Mindfulness, as follows:-

1. **Santaṃ vā ajjhataṃ kāmacchandaṃ, atthi me ajjhataṃ kāmacchando ti pajānāti.**



Anger (Vyāpāda) is one of the five hindrances that people experience when they are affected by resentment. To counter this hindrance people must exude love. Anger is an obstacle not only for spiritual achievement, but also for worldly success.

If sensuous desire is present within him the meditator becomes aware that sensuous desire is present within him.

2. Asantaṃ vā ajjhataṃ kāmacchandaṃ natthi me ajjhataṃ kāmacchando'ti pajānāti

If sensuous desire is not present within him the meditator becomes aware that sensuous desire is not present within him.

3. Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti

If the sensuous desire that was not present earlier, but occurs now, the meditator becomes aware that the sensuous desire that was not there earlier, has occurred now.

4. Yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañca pajānāti

If the sensuous desire that occurred within him disappears, the meditator knows that the sensuous desire that occurred within him has now disappeared.

5. Yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti, tañca pajānāti

If the sensuous desire that disappeared from his mind does not occur again in his mind, the meditator becomes aware of that too.

**ILL-WILL
VYĀPĀDA**

This is also described as anger, resentment, rage, displeasure, etc. This ill-will hinders the path to liberation. The obstacle of ill-will has to be contemplated in 5 ways.

These are indicated in the Discourse on the Establishment of Mindfulness, in the following manner:

1. Santaṃ vā ajjhataṃ vyāpādaṃ, atthi me ajjhataṃ vyāpādo'ti pajānāti,

If the obstacle of ill-will is present in one's mind, the meditator becomes aware that it is present.

2. Asantaṃ vā ajjhataṃ vyāpādaṃ natthi me ajjhataṃ vyāpādo'ti pajānāti

If the obstacle of ill-will is not present within one's mind, the meditator becomes aware that it is not present.

3. Yathā ca anuppannassa vyāpādassa uppādo hoti, tañca pajānāti

If the ill-will that was not there within him, begins to arise within him, the meditator becomes aware of that, too.

4. Yathā ca uppannassa vyāpādassa pahānaṃ hoti, tañca pajānāti

If the ill-will that arose within him has now disappeared, the meditator knows that as well.

5. Yathā ca pahīnassa vyāpādassa āyatiṃ anuppādo hoti, tañca pajānāti

If ill-will is not going to arise within him once again, the meditator knows that, too.

**SLOTH AND TORPOR
THĪNA MIDDHA**

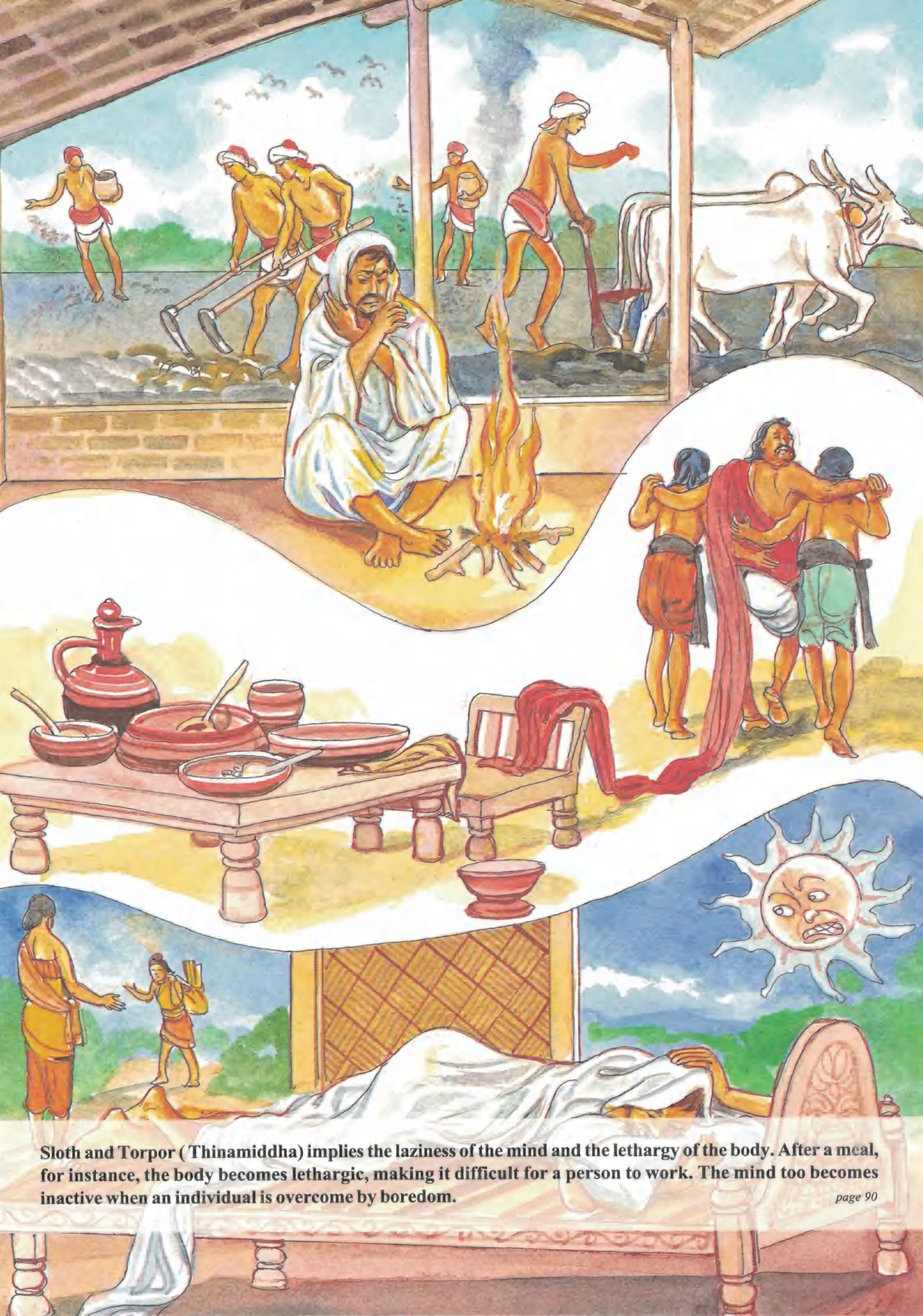
The expression “**thīna**” implies the lethargy of mind – the laziness one feels. These feelings occur together. When the mind becomes inactive, thoughts too become inactive. Therefore, this hinders the path to liberation. The hindrance of sloth and torpor has to be contemplated in 5 ways. These 5 forms of meditation have been indicated as follows in the Discourse of the Establishment of Mindfulness:

1. Santaṃ vā ajjhataṃ thīnamiddhaṃ, atthi me ajjhataṃ thīnamiddhaṃ'ti pajānāti.

If sloth and torpor are present within his mind the meditator knows that sloth and torpor are present within him.

2. Asantaṃ vā ajjhataṃ thīnamiddhaṃ, natthi me ajjhataṃ thīnamiddhaṃ'ti pajānāti

If sloth and torpor are not present within his mind the meditator knows that, too.



Sloth and Torpor (Thinamiddha) implies the laziness of the mind and the lethargy of the body. After a meal, for instance, the body becomes lethargic, making it difficult for a person to work. The mind too becomes inactive when an individual is overcome by boredom.

**3. Yathā ca anuppannassa
thīnamiddhassa uppādo hoti, tañca
pajānāti**

If sloth and torpor, not present within him now, are likely to arise again, the meditator knows.

**4. Yathā ca uppannassa thīnamiddhassa
pahānaṃ hoti, tañca pajānāti**

If sloth and torpor that arose in his mind have disappeared, the meditator knows it.

**5. Yathā ca pahīnassa thīnamiddhassa
āyatim annuppādo hoti, tañca pajānāti**

If sloth and torpor that have disappeared from his mind do not arise again, he knows that, too.

**RESTLESSNESS AND SCRUPLES
UDDHACCA KUKKUCA**

“Uddhacca” implies the restlessness of mind. It is like a flag caught in the wind. The mind becomes agitated. It is not calm. “Kukkucca” implies the repentance. Due to restlessness and repentance, virtuous activities get hindered. This state of mind is described as restlessness and scruples – repentance. This is a hindrance and an obstacle to the path to liberation. This hindrance has to be contemplated in 5 ways. These 5 ways have been described in the Discourse on the Establishment of Mindfulness, in the following manner:

**1. Santaṃ vā ajjhataṃ uddhacca
kukkuccaṃ, atthi me ajjhataṃ
uddhaccakukkuccaṇ’ti pajānāti**

If the hindrance of restlessness and scruples is present within him, the meditator knows that hindrance is present within him.

**2. Asantaṃ vā ajjhataṃ uddhacca
kukkuccaṃ, natthi me ajjhataṃ
uddhacca-kukkuccaṇ’ti pajānāti**

If that hindrance is not within him, the meditator knows that it is not present within him.

**3. Yathā ca anuppannassa uddhacca
kukkuccassa uppādo hoti, tañca pajānāti**

If the hindrance of restlessness and scruples that had not risen within him, rises now, the meditator knows that, too.

**4. Yathā ca uppannassa uddhaccakukku-
ccassa pahānaṃ hoti tañca pajānāti**

If the hindrance of restlessness and scruples has disappeared from within him, the meditator knows that, too.

**5. Yathā ca pahīnassa uddhacca-
kukkuccassa āyatim annuppādo hoti tañca
pajānāti,**

If the hindrance of restlessness and scruples that have disappeared from within him, will not return, the meditator knows that, too.

**SCEPTICAL DOUBT
VICIKICCHĀ**

“Vicikicchā” implies doubt. It is the inability to discern clearly the mental objects that arise in one’s mind. These doubts are eight in form. They are as follows: Doubt about the Buddha, the Doctrine and the Brotherhood, doubt about rules of discipline; doubt about previous births; doubt about the next birth; doubt about both the past birth and the next birth; and doubt about the dependent origination.

**1. Santaṃ vā ajjhataṃ vicikicchāṃ, atthi
me ajjhataṃ vicikicchā’ti pajānāti**

If the hindrance of sceptical doubt is present within him, he knows that.

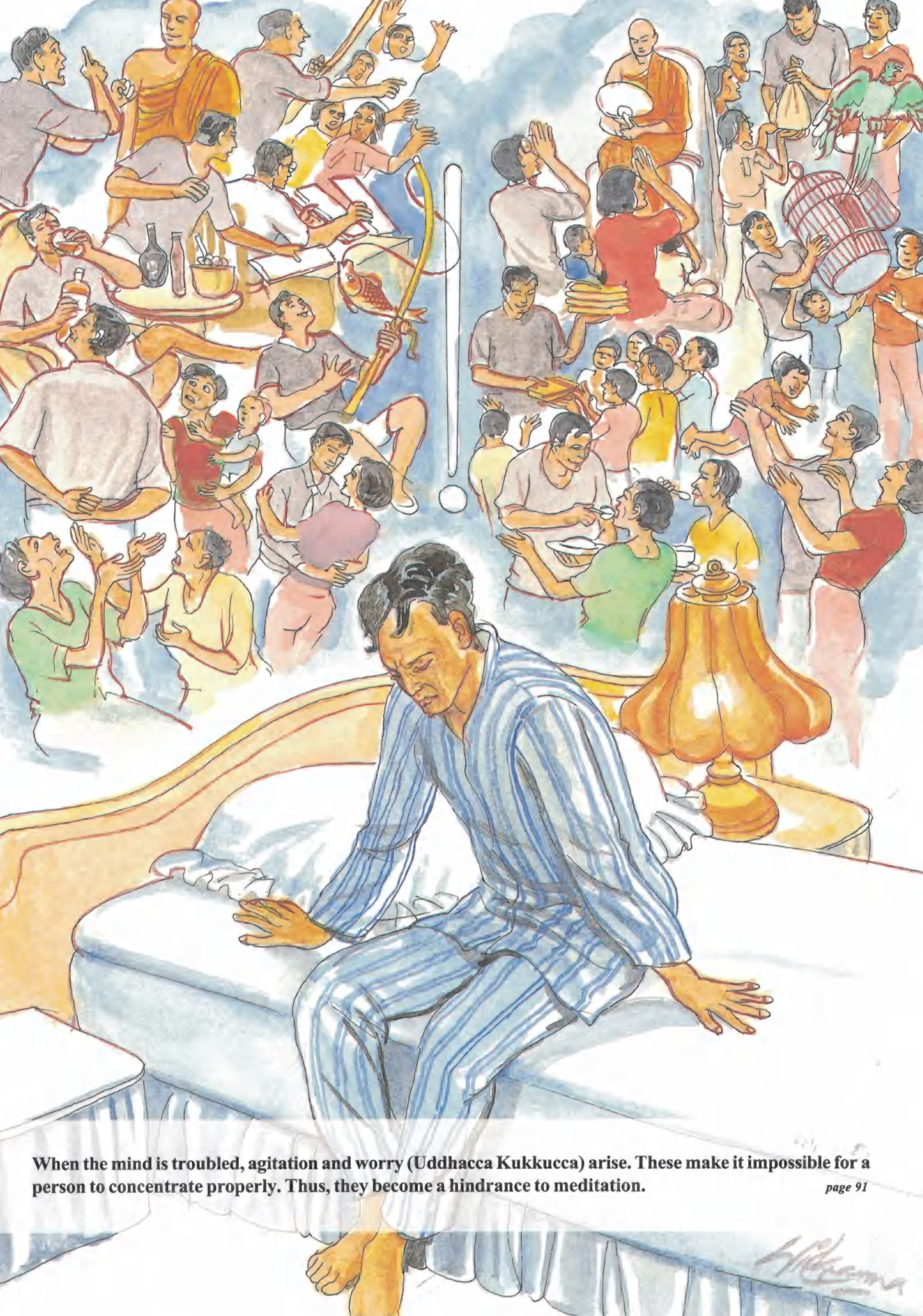
**2. Asantaṃ vā ajjhataṃ vicikicchāṃ,
natthi me ajjhataṃ vicikicchā’ti pajānāti**

If the hindrance of sceptical doubt is not present within him, the meditator knows that.

**3. Yathā ca anuppannāya vicikicchāya
uppādo hoti, tañca pajānāti**

If the hindrance of sceptical doubt arises within him, the meditator knows that.

**4. Yathā ca uppannāya vicikicchāya
pahānaṃ hoti, tañca pajānāti**



When the mind is troubled, agitation and worry (Uddhacca Kukkucca) arise. These make it impossible for a person to concentrate properly. Thus, they become a hindrance to meditation.

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If the hindrance of sceptical doubt that arose within him has disappeared within him, the meditator knows that.

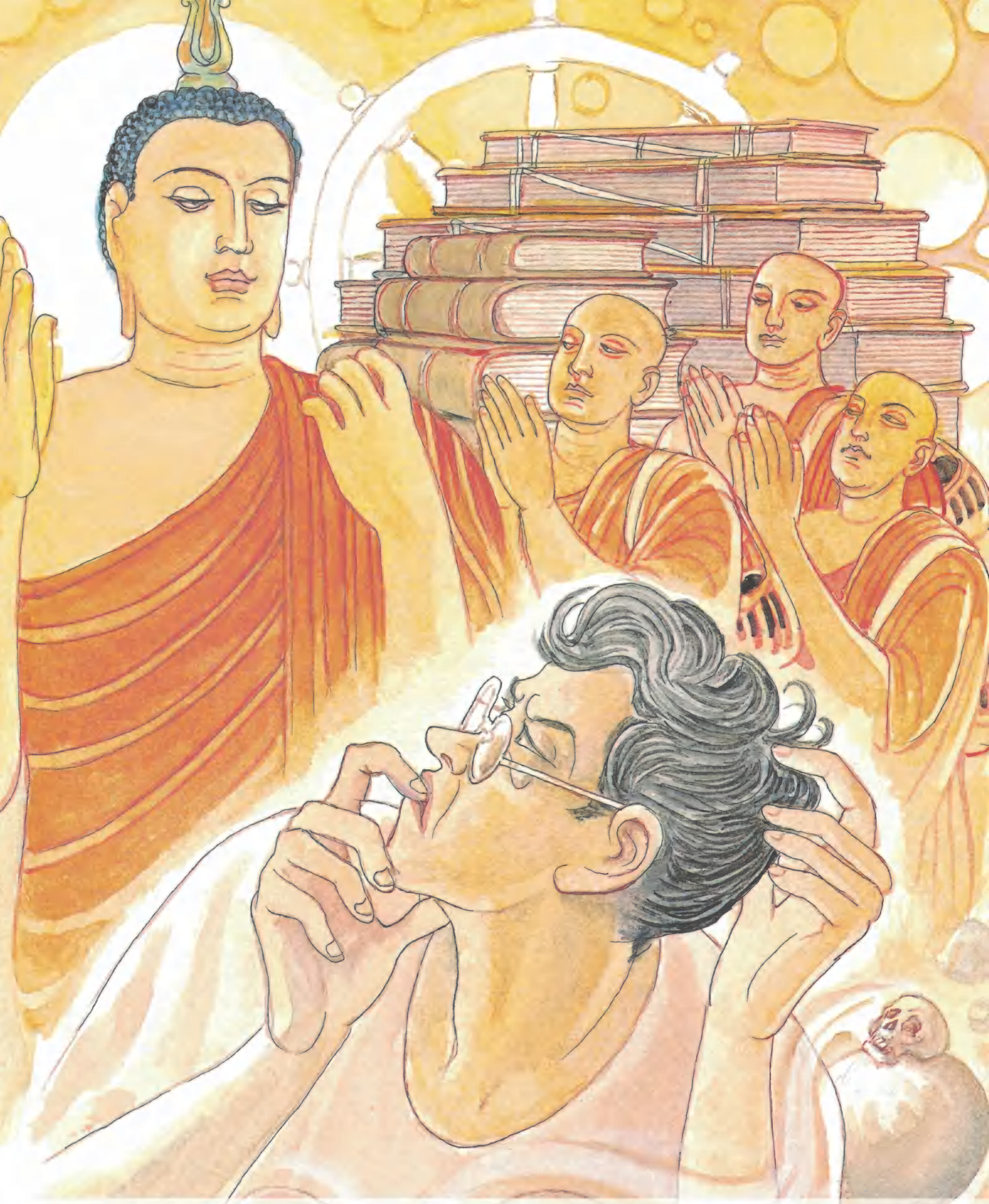
**5. Yathā ca pahīnāya vicikkicchāya āyatim
anuppādo hoti, tañca pajānāti**

If the hindrance of sceptical doubt that has disappeared will not rise again within him, the meditator knows that.

*The study of each of the Five Hindrances separately, is described as “**Nīvaraṇa Pariggaha**” – The Analysis of the Hindrances. The meditation on the Mental-objects is a subtle process.*

The meditation on the hindrances should be methodically practised.





Doubt (Vicikicchā) obstructs proper spiritual life. Those who are sceptic tend to doubt the Buddha, the Dhamma and the Order. They have doubts about the religious discipline, about past birth and about rebirth etc., These doubts prove an obstacle to the Path of Liberation.

PAÑCAKKHANDHA

FIVE AGGREGATES

Beings are made up of five groups of aggregates.
These five are:-

1. **Rūpakkhanda**
The Corporeality Group
2. **Vedanākkhanda**
The Feeling Group
3. **Saññākkhanda**
The Perception Group
4. **Sanhāraakkhanda**
The Mental Formation Group
5. **Viññānakkhanda**
The Consciousness Group

What is meant by the meditation on the analysis of groups is the considering of each of the groups in three ways.

The Discourse on the Establishment of Mindfulness gives the manner in which this meditation must be practised.

THE CORPOREALITY GROUP RŪPAKKHANDHA

“The meditator contemplates the visual objects that come to his attention.”

1. **Iti rūpaṃ**
Reflecting upon visual objects as the corporeal group.
2. **Iti rūpassa samudayo**
Reflecting upon the origin of the corporeal group.
3. **Iti rūpassa atthaṅgamo**
Reflecting upon the disappearance or the disintegration of the visual objects.

THE FEELING GROUP VEDANĀKKHANDHA

“The meditator reflects upon the feeling group that comes to his attention.”

1. **Iti vedanā**
Reflecting upon feeling as the feeling group.
2. **Iti vedanāya samudayo**
Reflecting upon the origin of feeling.
3. **Iti vedanāya atthaṅgamo**
Reflecting upon the disappearance or the disintegration of feeling.

THE PERCEPTION GROUP SAÑÑĀKKHANDHA

“The meditator reflects upon the perception group that comes to his attention.”

1. **Iti saññā**
Reflecting upon Perception as the perception group.
2. **Iti saññāya samudayo**
Reflecting upon the origin of perception.
3. **Iti saññāya atthaṅgamo**
Reflecting upon the disappearance or the disintegration of perception.

THE MENTAL FORMATION GROUP SAṄKHĀRAKKHANDHA

“The meditator reflects upon the mental formation group that comes to his attention.”

1. **Iti saṅkhārā**
Reflecting upon mental formations as the mental formations group.

2. **Iti saṅkhārānaṃ samudayo**

Reflecting upon the origin of the mental formations.

3. **Iti saṅkhārānaṃ atthaṅgamo**

Reflecting upon the disappearance or the disintegration of mental formations.

**THE CONSCIOUSNESS GROUP
VIÑÑĀNAKKHANDHA**

“The meditator reflects upon the consciousness group that comes to his attention.”

1. **Iti viññānaṃ**

Reflecting upon consciousness as the consciousness group.

2. **Iti viññānassa samudayo**

Reflecting upon the origin of consciousness.

3. **Iti viññānassa atthaṅgamo**

Reflecting upon the disappearance or the disintegration of consciousness.

When the five groups of clinging are reflected

upon, analyzing each group into three sections, fifteen classifications are obtained about the five groups of clinging.

This kind of classification is described as the meditation on the groups of clinging. contemplating each group for what it is, examining how each group of clinging originates, and how each group disappears or disintegrates, should be practised.

Without attachment to these groups of clinging, their impermanence should be contemplated. Since they are impermanent, suffering ensues. Suffering occurs due to the sense of self. The meditator must contemplate the five groups of clinging in terms of the three characteristics – impermanence, suffering and soullessness. The reflection on mental objects, in the Discourse on the Establishment of Mindfulness, is subtle. The meditator must practise this reflection in pragmatic terms.



ĀYATANA PABBA

THE SENSE-BASES

There are twelve main sense-bases. The sense organs of beings and their sense-objects are together described as sense-bases. These are classified into subjective and objective sense-bases. “Subjective” implies within the body itself. “Objective” implies outside the body. The following is a listing of these twelve sense-bases:

SIX SUBJECTIVE AND SIX OBJECTIVE SENSE-BASES

1. **Cakkāyatana - rupāyatana**
the eyes - visual objects
2. **Sotāyatana - Saddāyatana**
the ears - sound objects
3. **Ghāṇāyatana - Gandhāyatana**
the nose - smell objects
4. **Jivhāyatana - Rasāyatana**
the tongue - taste objects
5. **Kayāyatana - Potṭhabbāyatana**
the body - contact objects
6. **Manāyatana - Dhammāyatana**
the mind - mental phenomena.

These are described as “āyatana” (sense-bases) because they prolong the cycle of existence. Beings see visual objects with the eyes. They hear sounds with their ears. They smell with their noses. They talk with their tongues. They achieve touch and contact with the body. Man thinks with his mind. Because of these defilements the journey in the cycle of birth prolongs. *Those who meditate on the Sense-bases must contemplate each sense-base separately.*

THE SENSE-BASE EYE, THE SENSE-BASE VISUAL OBJECT

Cakkhuṇca pajānāti, rūpe ca pajānāti, yaṇca tadubhayam paṭicca uppajjati saññojanam, taṇca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti, taṇca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti, taṇca pajānāti, yathā ca pahīnassa saññojanassa āyatim anuppādo hoti taṇca pajānāti,

1. The meditator recognizes both the eye and the visual object.
2. If a fetter were to arise because of the eye and the visual object, the meditator becomes aware of that, too.
3. If a new fetter arises, the meditator becomes aware of that, too.
4. If there is the disappearance of a fetter that has arisen, the meditator knows that, too.
5. If there is a way in which an eradicated fetter will not rise again, the meditator knows that, as well.

THE SENSE-BASE EAR, THE SENSE-BASE SOUND

Sotaṇca pajānāti, sadde ca pajānāti, yaṇca tadubhayam paṭicca uppajjati saññojanam, taṇca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti, taṇca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti, taṇca pajānāti, yathā ca pahīnassa saññojanassa āyatim anuppādo hoti taṇca pajānāti,

1. The meditator recognizes both the ear and the sound.
2. If a fetter were to arise because of the ear and the sound, the meditator becomes aware of that, too.
3. If a fetter that has not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.
5. The meditator will be aware how an eradicated fetter will never rise again.

THE SENSE-BASE NOSE, THE SENSE-BASE SMELL

**Ghānañca pajānāti, gandhe ca pajānāti,
yañca tadubhayam paṭicca uppajjati
saññojanam tañca pajānāti, yathā ca
anuppannassa saññojanassa uppādo hoti
tañca pajānāti, yathā ca uppannassa
saññojanassa pahānam hoti tañca
pajānāti, yathā ca pahīnassa
saññojanassa āyatim anuppādo hoti
tañca pajānāti,**

1. The meditator recognizes both the nose and the smell.
2. If a fetter were to arise because of the nose and the smell, the meditator becomes aware of that, too.
3. If a fetter that had not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.
5. The meditator will be aware how an eradicated fetter will never rise again.

THE SENSE-BASE TONGUE, THE SENSE-BASE TASTE

Jivhañca pajānāti, rase ca pajānāti,

**yañca tadubhayam paṭicca uppajjati,
saññojanam tañca pajānāti, yathā ca
anuppannassa saññojanassa uppādo hoti,
tañca pajānāti, yathā ca uppannassa
saññojanassa pahānam hoti, tañca
pajānāti, yathā ca pahīnassa
saññojanassa āyatim anuppādo hoti,
tañca pajānāti,**

1. The meditator recognizes both the tongue and the taste.
2. If a fetter were to arise because of the tongue and taste, he will become aware of that, too.
3. If a fetter that had not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.
5. The meditator will be aware how an eradicated fetter will never rise again.

THE SENSE-BASE BODY, THE SENSE-BASE TOUCH

**Kāyañca pajānāti, phoṭṭabbe ca pajānāti,
yañca tadubhayam paṭicca uppajjati
saññojanam tañca pajānāti, yathā ca
anuppannassa saññojanassa uppādo
hoti, tañca pajānāti, yathā ca uppannassa
saññojanassa pahānam hoti, tañca
pajānāti, yathā ca pahīnassa
saññojanassa āyatim anuppādo hoti,
tañca pajānāti,**

1. The meditator recognizes both the body and the touch.
2. If a fetter were to arise because of the body and the touch, the meditator becomes aware of that too.
3. If a fetter that had not arisen were to arise, the meditator will know that.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.

5. The meditator will be aware how an eradicated fetter will never rise again.

THE SENSE-BASE MIND, THE SENSE-BASE MENTAL PHENOMENA

**Manaṇca pajānāti, dhamme ca pajānāti;
yaṇca tadubhayaṃ paṭicca uppajjati
saññojanaṃ taṇca pajānāti, yathā ca
anuppannassa saññojanassa uppādo hoti
taṇca pajānāti, yathā ca uppannassa
saññojanassa pahāṇaṃ hoti, taṇca
pajānāti, yathā ca pahīṇassa
saññojanassa āyatim anuppādo hoti,
taṇca pajānāti,**

1. The meditator recognizes both the mind and the mental phenomena.
2. If a fetter were to arise because of the mind and the mental phenomena, the meditator will know that, too.
3. If a fetter that had not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.

5. The meditator will be aware how an eradicated fetter will never rise again.

The meditator has to practise the contemplation of sense-bases this way. This Discourse on the Establishment of Mindfulness indicates how the six subjective (internal) sense-bases and the six objective (external) sense-bases should be contemplated, analyzing each into five categories.

The meditator initially reflects on what these sense-bases are. Next, he contemplates on the arising of each of the sense-bases. Thirdly, he reflects upon the arising of those Sense-bases that had not arisen before. Fourthly, he contemplates the disappearance of the fetters. Fifthly, he reflects upon how the eradicated fetters will not rise again.

When the meditation is practised along these five ways, a clear view of the sense-bases will occur. This way the fetters that prolong the cycle of rebirth will not arise.

The practise of this meditation will give a perfect awareness of one's self and others. Such defilements as craving will disappear, paving the way to Liberation.





The Seven Enlightenment Factors are conducive to the achievement of Nibbana. The Seven Factors are: 1) Sati (Mindfulness), 2) Dhammavicaya (Investigation of the Law), 3) Viriya (Energy), 4) Pīti (Rapture), 5) Passaddhi (Tranquillity), 6) Samādhi (Concentration) and , 7) Upekkhā (Equanimity).

SATTA BOJJHAṄGA

THE SEVEN FACTORS OF ENLIGHTENMENT

“**Bodhi**” signifies Supreme Enlightenment. It also means the state of the Private Buddha and the state of Saint. Buddhists aspire to achieve Liberation either as a Buddha, a Private Buddha, or a Great Saint. To achieve such a status, seven factors have to be fulfilled. These seven factors that ensure enlightenment are described as “**Bojjhaṅgas**” (**Bodhi-aṅga**: factors of enlightenment). The following are the seven factors:

1. **Sati sambojjhaṅga** - Mindfulness as factor of enlightenment
2. **Dhammavicaya sambojjhaṅga** - Investigation of the law as factor of enlightenment
3. **Viriya sambojjhaṅga** - Energy as factor of enlightenment
4. **Pīti sambojjhaṅga** - Rapture as factor of enlightenment
5. **Passaddhi sambojjhaṅga** - Tranquillity as factor of enlightenment
6. **Samadhi sambojjhaṅga** - Concentration as factor of enlightenment
7. **Upekkhā sambojjhaṅga** - Equanimity as factor of enlightenment

These are the seven factors of enlightenment. These are conducive to the attainment of Supreme Enlightenment. The meditator who contemplates these seven Factors of contemplation comprehensively, should reflect

upon each of these factors in four different ways. If the meditation is practised this way, on the seven factors conducive to the attainment of Supreme Enlightenment, Liberation will be assured.

MINDFULNESS AS FACTOR OF ENLIGHTENMENT SATI SAMBOJJHAṄGA

The person who meditates with the intention of achieving Enlightenment must initially be virtuous. Next, he must be mindful of his thoughts and of all his bodily postures. The mindfulness is described here as “**sati**”. Mindfulness is essential to select good and bad. It is the enlightenment factor of mindfulness that is referred to as establishment of mindfulness, the power of mindfulness, right mindfulness. The way in which meditation on the enlightenment factor of mindfulness should be practised is given in the Discourse on the Establishment of Mindfulness.

Idha, bhikkhave, bhikkū santaṃ vā ajjhataṃ satisambojjhaṅgaṃ atthi me ajjhataṃ satisambojjhango’ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ natthi me ajjhataṃ satisambojjhango’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripurī hoti, taṅca pajānāti,

1. The meditator becomes aware that he possesses mindfulness.
2. The meditator becomes aware that he does not possess mindfulness, when he does not have it.

3. The meditator explores how he should cultivate mindfulness that is not there within him.
4. The meditator should train himself to cultivate mindfulness that has arisen within him without allowing it to disappear.

INVESTIGATION OF THE LAW AS FACTOR OF ENLIGHTENMENT DHAMMAVICAYA SAMBOJJHAṄGA

What is meant by investigation of law is taking it in terms of mind and body, and analyzing it in terms of the three characteristics – impermanence, suffering and soullessness. This implies the utilization of wisdom - **paññā cetasika** – wisdom cultivated through the practise of meditation. Such refined wisdom is described as the organ of wisdom - **paññā indriya** the power of wisdom - **paññā bala** and the right view - **Sammā diṭṭhi**. The Discourse on the Establishment of Mindfulness indicates how the meditation on the enlightenment factor of investigation of law should be practised.

**Santaṃ vā ajjhataṃ
dhammavicayasambojjhaṅgaṃ atthi me
ajjhataṃ dhammavicaya
sambojjhaṅgo'ti pajānāti, asantaṃ vā
ajjhataṃ dhammavicayasambojjhaṅgaṃ
natthi me ajjhataṃ dhammavica-
yasambojjhaṅgoti pajānāti yathā ca
anuppannassa dhammavicayasam
bojjhaṅgassa uppādo hoti, taṅca
pajānāti, yathā ca uppannassa dhamma
vicayasam bojjhaṅgassa bhāvanāya
pāripūrī hoti, taṅca pajānāti,**

1. The meditator recognizes that the Enlightenment Factor of Investigation of Law is present within him.
2. If the Factor of Investigation of Law has not arisen within him, the meditator knows that it is not within him.
3. The meditator becomes aware how

he can cultivate the investigation of law factor within him.

4. The meditator becomes aware of the manner in which he could further cultivate the investigation of the law factor that has arisen within him.

ENERGY AS FACTOR OF ENLIGHTENMENT VIRIYA SAMBOJJHAṄGA

The effort made by a person to separate the good from the bad, and to cultivate virtue within one's self is energy. This is the mental state of energy. This energy is described in a variety of ways:-

1. **sammāpadhāna** - right exertion
2. **virīya iddhipāda** - energy as the road to success
3. **virīya indriya** - the spiritual faculty of effort
4. **virīya bala** - power of energy and effort
5. **sammā vāyāma** - the right effort.

This enlightenment factor of energy has been described in the Discourse on the Establishment of Mindfulness in 4 ways. Meditation must be practised in terms of these four ways.

**Santaṃ vā ajjhataṃ
virīyasambojjhaṅgaṃ atthi me ajjhataṃ
virīyasambojjhaṅgo'ti pajānāti, asantaṃ
vā ajjhataṃ virīyasambojjhaṅgaṃ natthi
me ajjhataṃ virīyasambojjhaṅgo'ti
pajānāti, yathā ca annuppannassa
virīyasambojjhaṅgassa uppādo hoti taṅca
pajānāti, yathā ca uppannassa
virīyasambojjhaṅgassa bhāvanāya
pāripūrī hoti, taṅca pajānāti,**

1. The meditator becomes aware that

- energy as the factor of enlightenment is present in his mind.
2. When the energy as the factor of enlightenment has not arisen in his mind, the meditator is aware of it.
 3. The meditator becomes aware of the manner in which the factor of enlightenment energy, which is not found in him now, can be cultivated.
 4. The meditator becomes aware of the manner in which he could further cultivate the enlightenment factor energy that has arisen within him

RAPTURE AS FACTOR OF ENLIGHTENMENT PĪTI SAMBOJJHAṄGA

The pleasure and joy that arise in the mind of a meditator, when right knowledge occurs within him, is called rapture. The meditator contemplates mental formations as impermanent, and so on. This makes him realize the truth.

In consequence, he achieves a state of rapture associated with insight. This is described as rapture factor of enlightenment.

This, too, has to be contemplated in four ways.

The Discourse on the Establishment of Mindfulness describes these 4 ways as follows:

**Santaṃ vā ajjhataṃ pīti
sambojjhaṅgaṃ atthi me ajjhataṃ
pītisambojjhaṅgo'ti pajānāti,
asantaṃ vā ajjhataṃ
pītisambojjhaṅgaṃ, natthi me ajjhataṃ
pītisambojjhaṅgo'ti pajānāti; yathā ca
anuppannassa pītisambojjhaṅgassa
uppādo hoti taṅca pajānāti, yathā ca
uppannassa pītisambojjhaṅgassa
bhāvanāya pāripūrī hoti, taṅca pajānāti,**

1. The meditator recognizes that the factor of enlightenment rapture is present within him.
2. When the enlightenment factor of rapture has not arisen within him, the meditator becomes aware that it has not arisen within him.
3. The meditator becomes aware how he can cultivate the enlightenment factor of rapture within him.
4. The meditator becomes aware how he can further cultivate the enlightenment factor of rapture.

TRANQUILLITY AS FACTOR OF ENLIGHTENMENT PASSADDHI SAMBOJJHAṄGA

Tranquillity is the calm and subdued state of mind that arises within a meditator, after the defilements have been eradicated, making the insight mind and associated states of mind exceedingly peaceful. The tranquillity of body is referred to as bodily tranquillity - **kāya passaddhi**, and the calmness of mind is described as mental tranquillity - **citta passaddhi**. These two states are described as the tranquillity factor of enlightenment. This factor has to be contemplated in four ways.

These 4 ways are indicated in the Discourse on the Establishment of Mindfulness:

**Santaṃ vā ajjhataṃ passaddhi
sambojjhaṅgaṃ atthi me ajjhataṃ
passaddhi sambojjhaṅgoti pajānāti,
asantaṃ vā ajjhataṃ passaddhi
sambojjhaṅgaṃ natthi me ajjhataṃ
passaddhi sambojjhaṅgoti pajānāti, yathā
ca anuppannassa passaddhi
sambojjhaṅgassa uppādo hoti taṅca
pajānāti, yathā ca uppannassa passaddhi
sambojjhaṅgassa bhāvanāya pāripūrī
hoti, taṅca pajānāti,**

1. The meditator recognizes the presence of tranquillity factor of enlightenment within him.
2. If the tranquillity factor of enlightenment has not arisen within him, the meditator recognizes that, too.
3. The meditator becomes aware of the manner in which he could generate the tranquillity factor of enlightenment, if it is not present within him.
4. The meditator seeks ways in which he could further cultivate the tranquillity factor of enlightenment that has arisen within him.

CONCENTRATION AS FACTOR OF ENLIGHTENMENT SAMADHI SAMBOJJHAṄGA

When the body and mind become tranquil, the mind concentrates upon a wholesome object. In consequence, the mind does not wander to various objects. The mind does not get scattered. The mind and mind-objects are focused upon one particular object. This is the one-pointedness of the mind - **citta ekaggatā**. concentration as a factor of enlightenment is also described as the faculty of concentration - **samādhindriya**, the power of concentration - **samādhi bala**, right concentration - **sammā samādhi**. The Discourse on the Establishment of Mindfulness has given instructions to meditate upon it in four ways. It is as follows.

Santaṃ vā ajjhataṃ samādhi sambojjhaṅgaṃ atthi me ajjhataṃ samādhisambojjhaṅgoti pajānāti, asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ, natthi me ajjhataṃ samādhi sambojjhaṅgo'ti pajānāti, yathā ca anuppannassa samādhi-sambojjhaṅgassa uppādo hoti

tañca pajānāti, yathā ca uppannassa samādhi-sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañca pajānāti,

1. The meditator becomes aware that the enlightenment factor of concentration is present within him.
2. When the enlightenment factor of concentration is not present within him, the meditator knows that.
3. The meditator knows the manner in which he could generate the enlightenment factor of concentration, which is not present within him now.
4. The meditator becomes aware how the enlightenment factor of concentration that has arisen within him, could be cultivated.

EQUANIMITY AS FACTOR OF ENLIGHTENMENT UPEKKHĀ SAMBOJJHAṄGA

What is meant by equanimity is the preserving of the equilibrium between the six such factors of enlightenment as mindfulness, without allowing any one of those to predominate the others. It is the state of mind of impartiality. The state of mind of not going to one extreme or the other is described as the enlightenment factor of equanimity.

This has to be meditated upon in four ways. These have been shown in the Discourse on the Establishment of Mindfulness.

Santaṃ vā ajjhataṃ upekkhā sambojjhaṅgaṃ atthi me ajjhataṃ upekkhā-sambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ upekkhā sambojjhaṅgaṃ natthi me ajjhataṃ upekkhā-sambojjhaṅgo'ti pajānāti, yathā ca anuppannassa upekkhā-sambojjhaṅgassa

**uppādo hoti tañca ca pajānāti, yathā ca
uppanassa upekkhā- sambojjhaṅgassa
bhāvanāya pāripūrī hoti, tañca pajānāti**

1. The meditator becomes aware that within him the enlightenment factor of equanimity is present.
2. The meditator becomes aware that the enlightenment factor of equanimity is not present within him.
3. The meditator becomes aware how the enlightenment factor of equanimity that has not arisen within him could be generated within him.

4. The meditator becomes aware how the enlightenment factor of equanimity that has arisen in his mind could be further cultivated.

The above are the seven factors of enlightenment. Each factor has to be meditated upon in four ways. This way, there are twenty-eight forms of meditation for the seven factors of enlightenment. Such meditation is the contemplation on the mind-objects. The 4 segments of meditation that come within the contemplation of mind-objects are quite subtle. Therefore, these meditations have to be practised with great care.



CATTĀRI ARIYASACCĀNI

THE FOUR NOBLE TRUTHS

In the section on the Four Noble Truths, matters relating to the Four Noble Truths will be realized. “**Catu**” means four. “**Sacca**” is the Truth – what is right and correct. There are 4 forms of Truth.

These 4 forms of Truth are described by a special expression. They are referred to as “The Noble Truths”. “**Ariyas**”, or Noble Ones, are the Buddhas, the Private Buddhas, and Great Saints.

THE FOUR NOBLE TRUTHS

1. **Dukkha Sacca**
The Noble Truth of Suffering
2. **Samudaya Sacca**
The Noble Truth of the Origin of Suffering
3. **Nirodha Sacca**
The Noble Truth of the Extinction of Suffering
4. **Magga Sacca**
The Noble Eight-fold Path leading to the Extinction of Suffering.

This can be put differently: Arising of suffering; Cause for Arising; the Cessation of Arising; and the Way to bring about Cessation.

This is the Fifth Meditation Object of the Contemplation of Mind-objects. This Object of Meditation has to be fully understood.

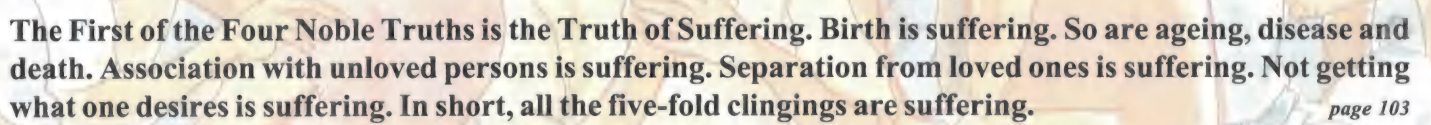
This form of meditation is subtle and extremely refined. A special effort should be made to understand these Four Noble Truths.

THE NOBLE TRUTH OF SUFFERING DUKKHA SACCA

In the section on the Contemplation on Mental-objects in the Discourse on the Establishment of Mindfulness, 12 ways of contemplating on suffering occur. The 12 are:

1. **Jāti** - Birth is sorrow
2. **Jarā** - Ageing is sorrow
3. **Marāṇa** - Death is sorrow
4. **Soka** - Grief is sorrow
5. **Parideva** - Lamentation is sorrow
6. **Dukkha** - Physical pain is sorrow
7. **Domanassa** - Mental pain is sorrow
8. **Upāyāsa** - Unrest is sorrow
9. **Appiyehisampayogo dukkho**
Association with those one dislikes is sorrow
10. **Piyehi vippayogo dukkho**
Separation from loved ones is sorrow
11. **Yammpicchaṃ na labhati tampi dukkhaṃ**
Not receiving what is desired is sorrow
12. **Samkhittena pañcū - pādānakkhandhā dukkhā**
In short, all the five Groups of Clinging are sorrow

The Noble Truth of Suffering has been indicated that way. This suffering is common to men and gods alike. It is common to all sentient beings. To any being born to this world, death is a certainty. Death is inevitable. This way all the five groups of clinging are fraught with sorrow. Realizing the nature of suffering will enable the meditator to cross the cycle of rebirth.



THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING SAMUDAYA SACCA

The Noble Truth of the Origin of Suffering describes the cause that brings suffering into being. The Discourse on the Establishment of Mindfulness indicates it this way:

**“Katamañ ca bhikkhave dukkha-
samudayaṃ ariyasaccaṃ yāyaṃ
tañhā, ponobhavikā
nandirāgasahagatā tatra
tattrābhinandinī, seyyathīdaṃ,
kāmatanñhā, bhavatanñhā,
vibhavatanñhā”**

“O monks! What constitutes this Noble Truth of the Origin of Suffering? This is the craving leading to rebirth – craving for pleasure wherever possible. What kind of craving is this? It is craving for sensuality, craving for being and craving for non-being.”

CRAVING FOR SENSUALITY KĀMATANÑHĀ

What is implied here is the craving for five-fold sense-objects; they are – sight objects, sound objects, smell objects, taste objects and touch objects. This means the craving to acquire the five-fold sense-objects.

CRAVING FOR BEING BHAVATANÑHĀ

The craving associated with the belief that existence does not end. This is called belief in eternal life and unending personality. Some tend to believe that rebirth in worlds of corporeality or non-corporeality as an eternal pleasure. This belief makes people think that pleasures and life remain forever, unchanged.

CRAVING FOR NON-BEING VIBHAVATANÑHĀ

This is the belief that is connected with the view

of total annihilation. According to this view beings are never born again after their death. The cause of suffering is this three-fold craving.

The Discourse on the Establishment of Mindfulness indicates that beings in this world have these cravings in sixty forms.

According to the Discourse on the Establishment of Mindfulness the following are the sixty ways in which craving occurs to beings.

1. The Six Internal Sense-bases

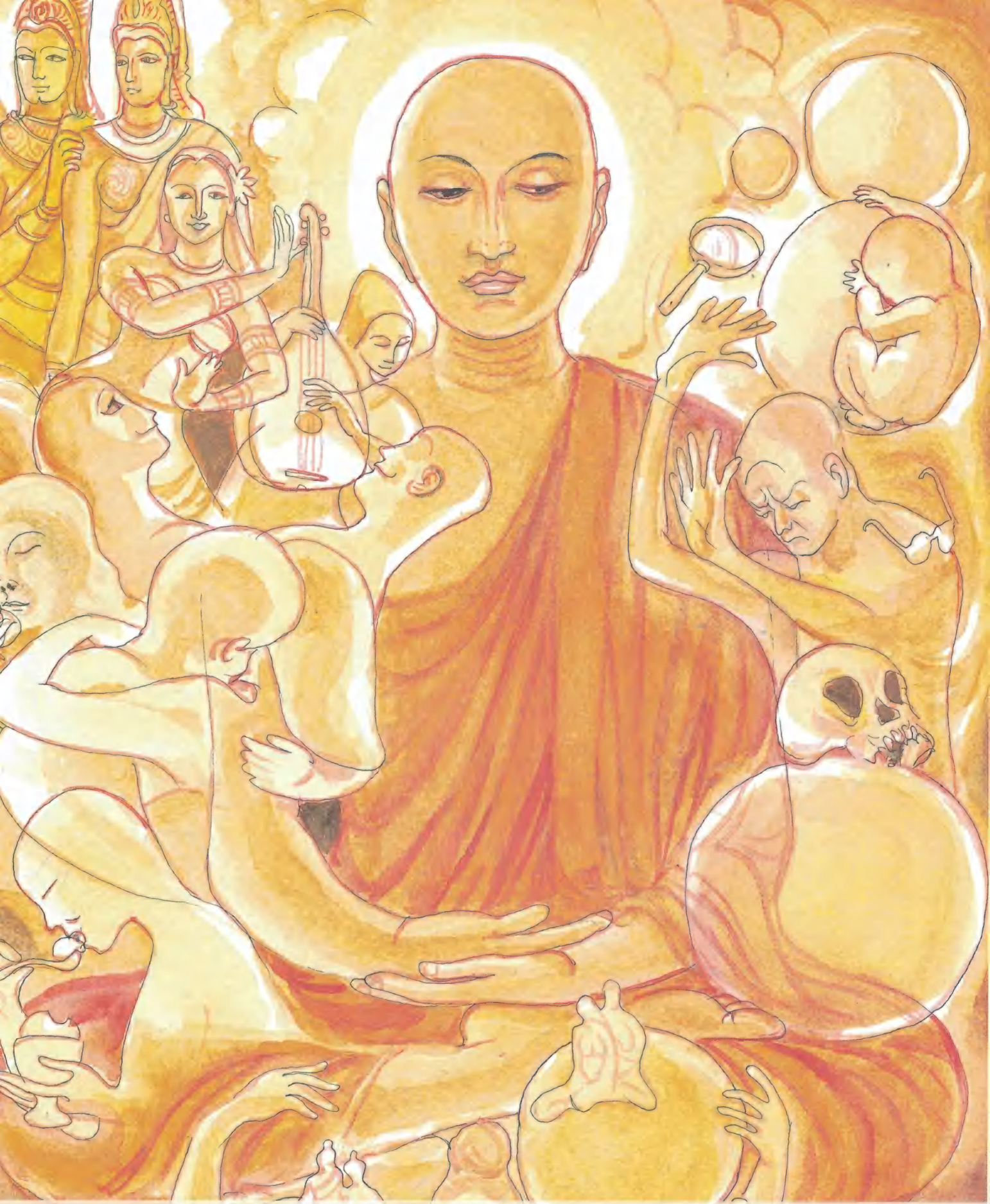
1. Cakkhuṃ loke piyarūpaṃ sātārūpaṃ
etthesā tañhā uppajjamānā uppajjati,
ettha nivisamānā nivisati
2. Sotaṃ loke.....
3. Ghānaṃ loke
4. Jivhā loke....
5. Kayo loke....
6. Mano loke....

In this world the eye is pleasing. It is delightful. Craving arises due to the eye. Craving gets established due to the eye. Due to the internal sense-bases of ear, nose, tongue, body and mind too, craving arises and gets established.

2. The Six External Sense-bases

1. Rūpā loke piyarūpaṃ sātārūpaṃ
etthesā tañhā uppajjamānā uppajjati,
ettha nivisamānā nivisati
2. Saddā loke.....
3. Gandhā loke
4. Rasā loke....
5. Poṭṭhabbā loke....
6. Dhammā loke....

In this world of beings visual objects are pleasing. They are delightful. Craving arises due to the visual objects. Craving gets established due to visual objects. Due to the external sense-bases of sound, smell, taste, touch and mental phenomena too, craving arises and gets established.



According to The Noble Truth of the Origin of Suffering (Samudaya Sacca) the primary reason for the origin of suffering is craving. Craving that leads to the origin of suffering is three-fold. These three categories of craving are sensual craving, craving for being, and craving for non-being.

3. The Six Sense-bases of Consciousness

1. Cakkhu viññānaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati
2. Sota viññānaṃ loke.....
3. Ghāna viññānaṃ loke
4. Jivhā viññānaṃ loke....
5. Kāya viññānaṃ loke....
6. Mano viññānaṃ loke....

In this world of beings the consciousness associated with the eye is pleasant and is delightful. Due to the consciousness associated with the eye, craving arises. Craving gets established. Due to the consciousness associated with the ear, the nose, the tongue, the body and the mind, craving arises and gets established.

4. The Six Forms of Touch, Sense Impressions Contact

1. Cakkhu samphasso loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati
2. Sota samphasso loke.....
3. Ghāna samphasso loke
4. Jivhā samphasso loke....
5. Kāya samphasso loke....
6. Mano samphasso loke....

In this world of beings the sense impression connected with the eye is pleasing. It is delightful.

Due to the sense impressions connected with the eye, craving arises. Craving gets established. Due to the sense impressions connected with the ear, the nose, the tongue, the body and the mind, craving arises and gets established.

5. The Six Forms of Feeling

1. Cakkhu samphassajā vedanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati

2. Sota samphassajā vedanā loke.....
3. Ghāna samphassajā vedanā loke
4. Jivhā samphassajā vedanā loke....
5. Kāya samphassajā vedanā loke....
6. Mano samphassajā vedanā loke....

In this world of beings the feelings linked with the sense impressions received through the contact with the eye, are pleasant – delightful. Due to this, craving arises.

Craving gets established. Due to the feelings linked with the sense impressions received through the contact with the ear, the nose, the tongue, the body and the mind, craving arises and gets established.

6. The Six Forms of Perception

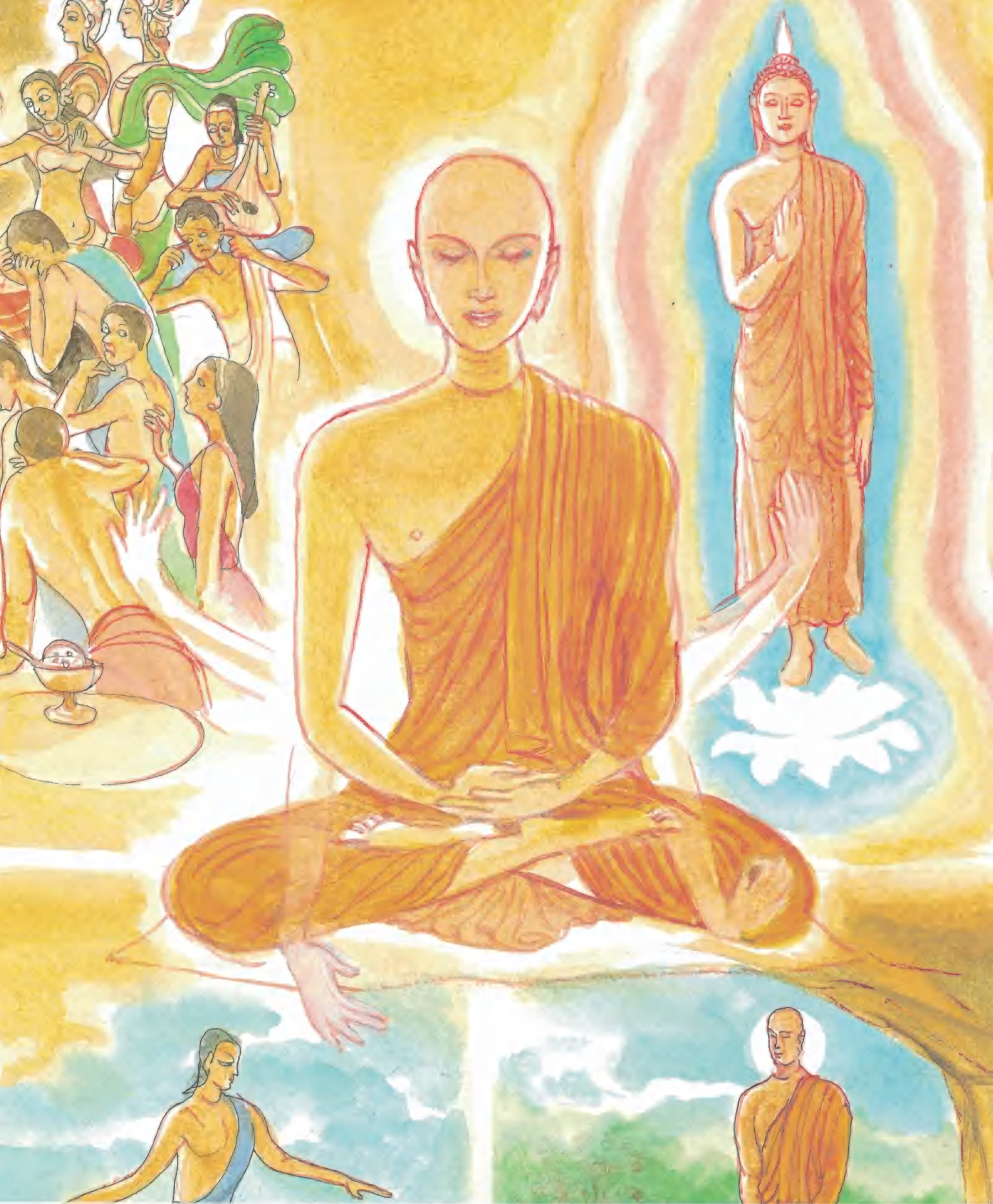
1. Rūpa saññā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati
2. Sadda saññā loke.....
3. Gandha saññā loke
4. Rasa saññā loke....
5. Poṭṭhabbha saññā loke....
6. Dhamma saññā loke....

In this world of beings the perception of visual objects is pleasant – delightful. Due to this, craving arises. Craving gets established. Due to the perception of sound, perception of smell, perception of taste, perception of touch, and the perception of mental-objects, craving arises and gets established.

7. The Six Forms of Volition - Thought

1. Rūpa sancetanā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati
2. Sadda sancetanā loke.....
3. Gandha sancetanā loke
4. Rasa sancetanā loke....
5. Poṭṭhabbha sancetanā loke....
6. Dhamma sancetanā loke....

In this world of beings craving arises due to the



The Third of the Four Noble Truths is the Cessation of Suffering. It is the complete fading away and extinction of craving. Abandoning, forsaking and giving up craving constitute the Cessation of suffering. Suffering ceases when craving for sights, sounds, smells, tastes, touches and mind-objects are given up.

thought of visual objects. Craving gets established. Due to the thought of sound, smell, taste, touch and mental-objects, craving arises and gets established.

8. The Six Forms of Craving

1. Rūpa taṇhā loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati
2. Sadda taṇhā loke....
3. Gandha taṇhā loke
4. Rasa taṇhā loke....
5. Poṭṭhabbha taṇhā loke....
6. Dhamma taṇhā loke....

In this world of beings the craving for visual objects is pleasant and delightful. Craving arises due to this and gets established. The craving for sound, smell, taste, touch and mental-objects, too, brings about craving. Craving gets established.

9. The Six Forms of Thought-conception

1. Rūpa vitakko loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisat
2. Sadda vitakko loke....
3. Gandha vitakko loke
4. Rasa vitakko loke....
5. Poṭṭhabbha vitakko loke....
6. Dhamma vitakko loke....

In this world the thought-conception relating to visual objects is pleasant and delightful. Due to this, craving arises and establishes itself. Craving arises due to thought-conception relating to sound, smell, taste, touch and mental-objects. Craving gets established.

10. The Six Forms of Discursive Thinking

1. Rūpa vicāro loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā

uppajjati, ettha nīvisamānā nīvisati

2. Sadda vicāro loke....
3. Gandha vicāro loke
4. Rasa vicāro loke....
5. Poṭṭhabbha vicāro loke....
6. Dhamma vicāro loke....

In this world of beings constant discursive thinking on visual objects gives rise to craving and it gets established. Craving arises due to constant discursive thinking on sound, smell, taste, touch and mental-objects. Craving gets established.

As has been shown above, craving arises due to 60 conditions. The meditation practised on the arising of these 60 forms of craving is the mindful meditation on the arising of suffering.

There is yet another matter that should be mentioned here. In the Pali Canon (Tipiṭaka) in some places craving has been classified into 108 forms. When the three forms, namely, sensual craving, craving to be, and craving not to be are multiplied by the six Sense-bases, namely – visual objects, sound, smell, taste, touch, and mental-objects, the sum is 18. When these 18 are once again multiplied by the 2, namely, internal and external, the result is 36. When these 36 are once again multiplied by the 3 tenses – the past, the present and the future, the result is 108. It is said that all forms of sorrow and suffering arise from these 108 forms of craving.

The extinction of suffering is referred to as the Noble Truth of the Extinction of Suffering. This is Liberation – the attainment of Eternal Bliss. In the Pali expression “Nirodha” the prefix “Ni” signifies “complete”, “Rodha” signifies “destruction”. This way the expression “Nirodha” signifies total eradication. Suffering arises due to craving. Eradication of craving is “Nibbana”.



The Fourth Noble Truth is the path that leads to the cessation of suffering. The path that has to be trodden to bring about the cessation of suffering is the Noble Eight-fold Path. The Eight-fold Path is described as noble because it enables an individual to reach the noble goal of the Cessation of Suffering.

THE EXTINCTION OF SUFFERING

**Katamañca bhikkhave
dukkhanirodham ariyasaccam?
Yo tassāyeva tañhāya
asesavirāganirodho cāgo
paṭinissaggo mutti anālayo.**

“O monks! What is the Noble Truth of the eradication of Suffering? If one were to fully give up attachment to craving, if one were to destroy it fully, if one were to abandon it, if one is totally detached from it, if one is free from it, and has no feeling for craving, then that is the eradication of suffering and the Noble Truth of the extinction of suffering.”

What has to be eradicated is craving which is the cause of suffering. In the segment on the Origin of Suffering, 60 causes of the rising of craving were referred to. In the segment on the Noble Truth of the eradication of Suffering, it is essential to examine how craving gets eradicated.

**Cakkhum loke piyarūpaṃ
sātarūpaṃ, etthesā tañhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

“In this world the eye is pleasant and delightful. Thinking this way the craving for the eye should be given up. Craving gets eradicated.”

This way the meditator must contemplate how craving disappears. There were 10 groups, each consisting of 6 parts, that were considered in the section on the Noble Truth of the arising of Suffering.

These 10 groups are:-

1. **Ajjhattāyatana** - The six internal sense-bases
2. **Bhahiddhāyatana** - The six

external sense-bases

3. **Viññāna** - The six sense-bases of consciousness
4. **Samphassa** - The six forms of touch
5. **Vedanā** - The six forms of feeling
6. **Saññā** - The six forms of perception
7. **Cetanā** - The six forms of volition – thought
8. **Tañhā** - The six forms of craving
9. **Vitakka** - The six forms of thought-conception
10. **Vicāra** - The six forms of discursive thoughts.

The meditator must contemplate each of these 10 groups in a manner that craving is eradicated. One must meditate on the arising and the eradication of craving. In the arising of craving a series of 60 was given. Even in the extinction of craving 60 forms were shown. The sixty ways in which craving can be eradicated have been shown here. Contemplating these is the meditation upon the Noble Truth of the Eradication of Suffering.

THE PATH TO THE ERADICATION OF SUFFERING

The Path to Liberation is the Noble Truth of the Path.

**Katamañca bhikkhave dukkha nirodha
gāminīpaṭipadā ariyasaccam? ayam’eva
ariyo aṭṭhaṅgiko maggo seyyathīdam?
sammā diṭṭhi, sammā saṃkappo sammā
vācā, sammā kamanto sammā ājīvo,
sammā vāyāmo sammā sati, sammā
samādhi**

“O monks! What is the Noble Truth of the Path to the eradication of suffering? It is this Noble Eight-fold Path. What is the Noble Eight-fold Path? Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

RIGHT VIEW SAMMĀ DITṬHI

This is correct view. It is the right understanding of the Four Noble Truths. The Right View has two branches.

1. **Lokuttara Sammā Dīṭṭhi** - The Supra Mundane Right View
2. **Lokiya Sammā Dīṭṭhi** - Mundane, the Worldly Right View

Lokuttara Sammā Dīṭṭhi - The Supra Mundane Right View. This is the right understanding an Arahant possesses, of the Four-fold Noble Truths.

Lokiya Sammā Dīṭṭhi - Mundane, the Worldly Right View. The Right View held by a worldly being consists of two segments. Firstly, he obtains the Right View of believing action and its outcome - **Kammassa katā sammā dīṭṭhi** Secondly, he has the Right View through the attainment of absorptions - **Jhāna sammā dīṭṭhi**.

Worldly Right View is devoid of the wrong beliefs in 10 things.

The following are the 10 wrong beliefs:

1. There is no result from giving alms.
2. There is no result in making offerings.
3. There is no result in offering alms, calling a person to one's self.
4. There are no results in good or bad actions.
5. There is no place called this world.
6. There is no next world.
7. There is no result in treating mother well.
8. There is no result in treating father well.
9. There is no spontaneous birth.

10. There are no sages or Brahmins who have followed great principles realizing fully the nature of this world and the next, through their own self-directed wisdom.

The Right View of Absorptions is the wisdom that is achieved through the absorptions of the fine material sphere. These absorptions are likely to get deteriorated.

That explains why they have been included in the Right View relating to the worldly.

RIGHT THOUGHT SAMMĀ SAMKAPPA

These are wholesome thoughts. These are three-fold. Right Thought is to contemplate the following wholesome concepts, over and over again.

1. **Nekkhamma samkappa** - The thought of renunciation. Thinking about the five-fold sensual desires is a thought-conception relating to sensual pleasures. Giving up such thoughts is the thought of renunciation.

2. **Avyāpāda samkappa** - The thoughts that are devoid of hatred . Hateless-thoughts are those ideas that are devoid of ill will. Generating thoughts of love and kindness, giving up hateful thoughts is wholesome.

3. **Avihimsā samkappa** - Non-violent thoughts. Thinking of doing harm to others is a form of violent thought. Non-violent thought is giving up such harmful ideas.

RIGHT SPEECH SAMMĀ VĀCĀ

This implies good words and true and correct

words. Avoiding the following four wrong speech habits and speaking the truth, constitute Right Speech. Good words and truth are liked by the people. The four wrong speech habits are:-

1. **Musāvādā** - Uttering falsehoods
2. **Pisunāvācā** - Bearing tales
3. **Pharusā vācā** - Uttering harsh words
4. **Samphappalāpā** - Uttering futile words.

RIGHT ACTION SAMMĀ KAMMANTA

This implies engaging in the right kind of activity. Right Action is avoiding the following 3 forms of unwholesome bodily actions:-

1. **Pāṇaghāta** - Taking life
2. **Adattādāna** - Taking things not given to us
3. **Kāma micchācāra** - Sexual misconduct

RIGHT LIVELIHOOD SAMMĀ ĀJĪVA

Following a wholesome way of life is Right Livelihood. Right Livelihood implies avoiding the three forms of bad bodily behaviour, and refraining from the 4 forms of verbal misconduct. One must also avoid the 5 kinds of unwholesome trades. These are the 5 unwholesome forms of trades that should be avoided:-

1. **Sattha Vaṇijjā** - Selling weapons meant to hurt beings.
2. **Satta Vaṇijjā** - Slave-trade.
3. **Mamsā Vaṇijjā** - Selling animals for flesh.
4. **Majja Vaṇijjā** - Selling intoxicating drinks and taking drugs.
5. **Visa Vaṇijjā** - Selling forms of poison that are likely to harm beings.

To live avoiding these is the Right Livelihood.

RIGHT EFFORT SAMMĀ VĀYĀMA

This implies the right kind of attempt to use energy. It is the effort to generate virtuous actions. It means the attempt to suppress unwholesome activities.

What is meant by this is the four-fold Right Effort. These four are:-

1. **Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya** - The effort not to allow the rising of wrong actions.
2. **Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya** - The effort to eradicate the bad actions that have already arisen.
3. **Anuppannānaṃ kusalānaṃ dhammanāṃ uppādāya** - The effort to generate good and wholesome actions that have not arisen yet.
4. **Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā** - The effort to cultivate further those good and wholesome actions that have already arisen.

RIGHT MINDFULNESS SAMMĀ SATI

This implies the right presence of mind which is unbewildered thought. Mind can be well restrained by practising the Four-fold Establishment of Mindfulness. The following are the Four-fold Establishment of Mindfulness:-

1. **Kāyānupassanā** - The meditation on the nature of the Body
2. **Vedanānupassanā** - The meditation on the nature of Feeling
3. **Cittānupassanā** - The meditation on the nature of Consciousness

4. **Dhammānupassanā** - The meditation on the nature of Mind-objects

When mindfulness is established in terms of these four foundations of mindfulness one can avoid the wrong views people have about self-beings, individuals. Such practise of contemplation will bring about proper thinking processes.

RIGHT CONCENTRATION SAMMĀ SAMĀDHI

This implies proper organization of the mind. This is the one-pointedness of the mind. The mind is scattered and diffused, most of the time. The mind flits from object to object. Such a mind could be brought to one focus, through meditation. Such focusing of the mind on a given objective is Right Concentration. **This Concentration is four-fold, namely, the first, the second, the third and the fourth absorption-jhāna.**

In the Great Discourse on the Establishment of Mindfulness, what is upheld as the “Only Path” is this Noble Eight-fold Path. This is also known as the Noble Truth of the Path to the Eradication of Suffering.

THE TWO-FOLD RESULTS OF MINDFULNESS

Yo hi koci bhikkhave ime cattāro satipatṭhāne evaṃ bhāveyya satta vassāni tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭhe’va dhamme aññā sati vā upādisese anāgāmitā,

“O monks! If a person were to practise the meditation on these four-fold establishment of mindfulness, he can expect one of two results. He can attain Arahantship in this birth itself, or else he can attain the state of non-returner when he passes away.”

At the end of the Great Discourse on the Establishment of Mindfulness, the virtues

accruing to a person meditating on the four-fold establishment of mindfulness, have been stated. Following is a brief version of those good results.

If a meditator were to practise this meditation, as indicated here on the four-fold establishment of mindfulness, for seven years, for six years, for five years, for four years, for three years, for two years, for one year – nay for seven months, six months, five months, four months, three months, two months, one month, or even for half-a-month, or for at least seven days, he can become an Arahant in this birth itself. If his defilements are still left, he can become a non-returner on his passing away.

**Ekāyano ayaṃ bhikkhave maggo,
sattānam visuddhiyā
sokapariddavānam
samatikkamāya,
dukkhadomanassānam
atthaṅgamāya, ñāyassa
adhigamāya, nibbānassa
sacchikiriya, yadidaṃ cattāro
satipatṭhānā’ti. Iti yantaṃ vuttaṃ
idaṃ’etaṃ paṭicca vuttan’ti.**

“O monks! This is the sole way to the purification of beings, for the overcoming of grief and lamentation, for the disappearance of pain and sadness, for the gaining of the Right Method for the realization of Nibbana, namely, the four foundations of mindfulness. This is that only path, described above.”

At the beginning of the Discourse on the Four Foundations of Mindfulness, 4 advantages that accrue to a person who practises this meditation have been indicated along with 4 unwholesome things that disappear due to the practise of this meditation.

These have been indicated at the end of the Great Discourse on the Establishment of Mindfulness. The initial statement that this is the



The Buddha completed the Discourse on The Establishment of Mindfulness. At the end of the Discourse the Supreme Buddha left the market-town of Kammasadamma with His retinue of monks.

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only way is reconfirmed at the end of the Discourse, by saying it is about this Discourse that initially it was said, that this is the only way to Liberation.

Idam'avoca bhagavā attamanā te

**bhikkhū bhagavato bhāsitam
abhinandun'ti**

The monks were exceedingly happy and fully approved and accepted the words of the Supremely Enlightened Buddha.



Mahā Satipaṭṭhāna Sutta

The Great Discourse On The Establishment of Mindfulness

CHAPTER THREE



THE COMMENTARY

THE COMMENTARY

The numbers in this commentary refer to the relevant sections marked with the same number in the Pali text.

1. **EVAM ME SUTAM** = “Thus have I heard” the Discourse on the Arousing of Mindfulness (**Satipaṭṭhāna Sutta**). “I” refers to the Elder **Ānanda**, cousin of the Buddha. At the first Buddhist council held in the **Sattapaṇṇi** Cave at **Rājagaha** under the presidentship of the Great Disciple of the Buddha, the Elder **Mahā Kassapa**, the Collection of the Discourses (**Sutta Piṭaka**) was recited by the Elder **Ānanda**.

2. **EKAṀ SAMAYAM BHAGAVĀ KURŪSU VIHARATI** = “At one time the Blessed One was living in the country of the Kurus.” Although the territory of the Kuru Princes, their home-land, was a single contiguous domain, by taking into consideration its many villages and market-towns, it was commonly referred to by the use of the plural form “Kurus.”

3. **KAMMĀSSADAMMAṀ NĀMA KURŪNAM NIGAMO** = “At **Kammāssadamma**, a market-town of the Kuru people.”

4. **EKĀYANO AYAM BHIKHAVE MAGGO** - “This is the only way, O bhikkhus”. Why did the Blessed One teach this Discourse? - because of the ability of the people of the Kurus to take in deep doctrine. They, happy with healthy minds and bodies, and having the power of knowledge, were capable of receiving deep teachings. Therefore, the Blessed One, perceiving their ability to appreciate this profound instruction, proclaimed to them this Discourse on the Arousing of Mindfulness, which is deep in meaning, having set up the subject of meditation, in Arahatsip, in twenty-one places.

For even as a man, having got a golden basket should fill it with diverse flowers, or indeed having got a golden casket should fill it with precious jewels of the seven kinds, the Blessed One, having got a following of the Kuru-land people, dispensed, it is said, deep doctrine. Likewise, on that very account, there, in the Kurus, the Blessed One, taught other deep teachings: the **Mahā Nidāna Sutta**, **Mahā Satipaṭṭhāna Sutta**, **Sāropama Sutta**, **Rukkhūpama Sutta**, **Ratṭhapāla Sutta**, **Māgandiya Sutta**, and the **Āneñjasappāya Sutta**.

“Further, in that territory of the Kuru people, the four classes - **bhikkhu**, **bhikkhunī**, **upāsaka**, **upāsikā** - generally by nature were earnest in the application of the Arousing of Mindfulness to their daily life. At the very lowest, even servants, usually, spoke with mindfulness. At wells or in spinning halls useless talk was not heard. If some woman asked of another woman, “Mother, which Arousing of Mindfulness do you practise?” and got the

reply, “None at all,” then that woman who replied so was reproached thus: “Your life is shameful; though you live you are as if dead,” and was taught one of the kinds of Mindfulness-arousing. But on being questioned if she said that she was practising such and such an Arousing of Mindfulness, then she was praised thus: “Well done, well done! Your life is blessed; you are really one who has attained to the human state; for you the **Sammāsambuddhas** have come to be”.

“**The only way**” = The one way (**Ekāyanoti ekamaggo**). There are many words for “way”. The word used for “way” here is “**ayana**” (“going” or road). Therefore, “This is the only way, O bhikkhus (**ekāyano ayaṃ bhikkhave maggo**)” means here: “A single way” (“going” or road), O bhikkhus, this is the only way; it is not of the nature of a double way.

Or it is “the only way” because it has to be trodden by oneself only. That is without a companion. The state of being companionless is twofold: without a comrade, after abandoning contact with the crowd, and in the sense of being withdrawn (or secluded) from craving, through tranquillity of mind.

Or it is called “**ekāyana**” because it is the way of the one (**ekassa ayana**) “Of the one” = of the best; of all beings the Blessed One is the best. Therefore, it is called the Blessed One’s Way. Although others too go along that way, it is the Buddha’s because he creates it. Accordingly it is said: “He, the Blessed One, is the creator of the uncreated path, O Brahmin. It proceeds (or exists) only in this Doctrine-and-discipline and not in any other. Accordingly the Master declared: “Subbadda, only in this Doctrine- and-discipline is the Eightfold Way to be found.” And further “**ekāyana**” means: It goes to the one (**ekam ayati**) - that is, it (the way) goes solely to **Nibbāna**. Although in the earlier stages this method of meditation proceeds on different lines, in the later, it goes to just the one **Nibbāna**.

5. SATTĀNAṃ VISUDDHIYĀ = “For the purification of beings.” For the cleansing of beings soiled by the stains of lust, hatred and delusion, and by the defilements of covetousness called lawless greed and so forth. All reach the highest purity after abandoning mental taints. By way of physical taints, however, there is no cleansing of impurities taught in the Dhamma.

“By the Great Seer it was not said That through bodily taints men become impure, Or by the washing of the body they become pure. By the Great Seer it was declared That through mental taints men become impure, And through the cleansing of the mind they become pure.” Accordingly it is said; “Mental taints soil beings; mental cleaning sanctifies them.”

Saṃyutta Nikāya

6. SOKAPARIDDAVĀNAṃ SAMATIKKAMĀYA = “For the overcoming of sorrow and lamentation.” If this Way is developed it will lead to the casting out of sorrow similar to that experienced by the Minister Santati, and the casting out of lamentation similar to that of **Patācārā**. With analytical knowledge did Santati reach arahatship after hearing this stanza:

“Purge out the things belonging to the past; Let there be naught to rise in future times. If what’s twixt past and future you don’t grasp, You will be one who wanders forth serene.”

Sutta Nipāṭa

7. **DUKKHA DOMANASSĀNAM ATTHAṄGAMĀYA** = “For the destruction of suffering and grief.” For the cessation of bodily suffering and mental grief. Verily, this way maintained by contemplation is conducive to the destruction of suffering.

8. **ÑĀYASSA ADHIGAMĀYA** = “For reaching the right path.” The real Eightfold Path is called the right path. Verily, this preliminary, mundane Way of the Arousing of Mindfulness maintained (grown or cultivated) is conducive to the realisation of the Supramundane Way.

9. **NIBBĀNASSA SACCHIKIRIYĀYA** = “For the attainment of Nibbana.” It is said as follows: For the attainment, the ocular experience by oneself, of the deathless which has got the name “Nibbana” by reason of the absence in it of the lust called craving. (**taṇhā**)

10. **CATTĀRO SATIPATṬHĀNĀ** = “The Four Arousings of Mindfulness.” Four in relation to classes of objects of mindfulness. Why did the Buddha teach just Four Arousings of Mindfulness and neither more nor less? By way of what was suitable for those capable of being trained. In regard to the pair of the dull-witted and the keen-witted minds among tamable persons of the craving type and the theorizing type, pursuing the path of quietude (**samatha**) or that of insight (**vipassanā**) in the practice of meditation, the following is stated: For the dull-witted man of the craving type the Arousing of Mindfulness through the contemplation of the gross physical body is the Path to Purity; for the keen-witted of this type, the subtle subject of meditation on feeling. And for the dull-witted man of the theorizing type the Path to Purity is the Arousing of Mindfulness through a subject not too full of distinctions, namely, consciousness (**citta**); for the keen-witted of this type, the subject which teems with distinctions, namely the contemplation on things of the mind-mental objects (**dhammānupassanā**).

For the dull-witted man, pursuing quietude, the First Arousing of Mindfulness, body-contemplation, is the Path to Purity, by reason of the feasibility of getting at the mental reflex; for the keen-witted of this type, because he does not continue to stay in the coarse, the second Arousing of Mindfulness, the contemplation on feeling is the Path to Purity. And for the dull-witted man pursuing the path of insight, the subject of meditation without many distinctions, the contemplation on consciousness, is the Path to Purity; and for the keen-witted of this type the contemplation on mental objects which is full of distinctions.

Or it may be said that these Four Arousings of Mindfulness are taught for casting out the illusions (**vipallāha**) concerning beauty, pleasure, permanence, and an ego. The body is ugly. There are people led astray by the illusion that it is a thing of beauty. In order to show such people the ugliness of the body and to make them give up their wrong idea, the First Arousing of Mindfulness is taught. Feeling is suffering. There are people subject to the illusion that it gives pleasure. In order to show such people the painfulness of feeling and to make them give up their wrong idea, the Second Arousing of Mindfulness is taught. Consciousness is impermanent. There are people who, owing to an illusion, believe that it is permanent. To show them the impermanence of consciousness and to wean them of their wrong belief, the Third Arousing of Mindfulness is taught.

Mental objects are insubstantial, are soulless, and possess no entity. There are people who

believe by reason of an illusion that these mental things are substantial, endowed with an abiding core, or a soul, or that they form part of a soul, an ego or some substance that abides. To convince such errant folk of the fact of the soullessness or the insubstantiality of mental things and to destroy the illusion which clouds their minds, the Fourth Arousing of Mindfulness is taught.

11. **KATAME CATTĀRO** = "What are the four?" This is a question indicating the desire to expound the teaching.

12. **IDHA** = "Here." In this Dispensation.

13. **BHIKKHAVE** = "Bhikkhus" - persons who accept the Teaching. This is a term for addressing those who accept the Teaching. Bhikkhu is a term to indicate a person who earnestly endeavours to accomplish the practice of the teaching. Others, gods and men, too, certainly strive earnestly to accomplish the practice of the teaching, but because of the excellence of the bhikkhu state by way of practice, the Buddha said: "Bhikkhu." For amongst those who accept the teaching of the Buddha, the bhikkhu is the highest owing to fitness for receiving manifold instructions.

14. **KĀYE** = "In the body." In the corporeal group. The group of big and small corporeal constituents, namely, things, like hair of the head, hair of the body, nails, and teeth, in the sense of a collection.

15. **KAYĀNUPASSI** = "Contemplating the body." Possessed of the character of body-contemplation, or of observing the body. Indeed the character of contemplating the collection of the major and the minor corporeal members, is like the seeing of the constituents of a cart. The character of contemplating the collection of the hair of the head, the hair of the body and the like is comparable to the seeing of the component parts of a city; and the character of contemplating the collection of primary and derived materiality is comparable to the separation of the leaf covering of a plantain-trunk, or is like the opening of an empty fist.

Therefore, by the pointing out of the basis called the body in the form of a collection in many ways, the sifting out thoroughly of the apparently compact is shown. In this body, apart from the above mentioned collection, there is seen no body, man, woman or anything else. Beings engender wrong belief, in many ways, in the bare groups of things mentioned above. Therefore the men of old said: *What he sees that is not (properly) seen; What is seen, that he does not (properly) see; Not seeing (properly) he is shackled clean; And he, the shackled fool, cannot get free.*

The meaning should be understood thus too: "contemplating the body in the body" is the seeing of the body as a group of all qualities beginning with impermanence, step by step, as taught in the passage of the **Paṭisambhidā** which begins with: "In this body he contemplates according to impermanence and not permanence.

"The bhikkhu sees the body in the body, (1) as something impermanent; (2) as something subject to suffering; (3) as something that is soulless; (4) by way of turning away from it and

not by way of delighting in it; (5) by freeing himself of passion for it; (6) with thoughts making for cessation and not making for origination; (7) and not by way of laying hold of it, but by way of giving it up.”

16. **ĀTĀPI** = “Ardent” - What burns the defilement of the three planes of becoming is ardour. Ardour is a name for energy.

Although the term burning (**ātāpana**) is applied to the abandoning of defilements here, it is also applicable to right view, thought, speech, action, livelihood, mindfulness and concentration. As 'ardour' (**ātāpa**) like 'glow' (**ātappa**) is restricted by use to just energy generally, it is said: "Ardour is a name for energy". Or because of the occurrence of energy (**virīya**) by way of instigating the associated things, in the abandoning of opposing qualities, that itself (i.e. energy) is ardour (**ātāpa**). In this place only energy (**virīya**) is refused to by “**ātāpa**”. By taking word ardent (**ātāpī**) the Buddha points out the one possessed of right energy or exertion (**Sammappadhāna**).

17. **SAMPAJĀNO** = “Clearly comprehending” - Endowed with knowledge called circumspection (**sampajañña**). Discerning rightly, entirely and equally (**sammā, samantato samañca pajānanto**).

18. **SATIMĀ** = “Mindful” - Endowed with mindfulness that lays hold of the body as a subject of meditation, because this **yogāvacara** contemplates with wisdom after laying hold of the object with mindfulness. Verily there is nothing called contemplation without mindfulness. Therefore the Buddha said: "Mindfulness is necessary in all circumstances, O bhikkhus, I declare."
Sāmyutta Nikāya

The state of mind that is not clearly comprehending commits blunders of judgment in the business of choosing the right means and in avoiding the wrong. The state of mind which is inattentive - the mental state of absence of mindfulness - is incapable of laying hold of the right means and of rejecting the wrong means. When the yogi is not ardent, not clearly comprehending, and not mindful, he does not succeed in accomplishing his object.

19. **VINEYYA LOKE ABHIJJHĀDOMANASSAM** = “Having overcome, in this world, covetousness and grief.”

“Having overcome” refers to the discipline of knocking out an evil quality by its opposite good (that is by dealing with each category of evil separately) or through the overcoming of evil part by part (**tadaṅgavinaya**) and through the disciplining or the overcoming of the passions by suppression in absorption (**vikkhambhana vinaya**).

“In this world” - in just this body. Here the body (**kāya**) is the world (**loka**), in the sense of a thing crumbling.

As covetousness and grief are abandoned in feeling, consciousness, and mental objects, too, the **Vibhaṅga** says: " Even the five aggregates of clinging are the world." Covetousness stands for sense desire; and grief, for anger. As sense desire and anger are the principal hindrances, the abandoning of the hindrances is stated by the overcoming of covetousness and grief.

20. VEDANĀSU VEDANĀNUPASSI..... CITTECITTĀNUPASSI.....
DHAMMESU DHAMMĀNUPASSI VIHARATI = "He lives contemplating feelings in the feelings..... the consciousness in consciousness mental objects in mental objects." Here the repetition of "feelings", "consciousness" and "mental objects" should be understood according to the reasons given for the repetition of the word "body," in body-contemplation.

"Feeling" = The three feelings: pleasurable, painful, and the neither pleasurable nor painful. These are only mundane.

"How should feeling be contemplated upon?", it is asked, further. Pleasurable feeling because it is the stuff of suffering as suffering. Painful feeling because it is the condition of bringing out trouble and so forth, as a thorn. And the neither pleasurable nor painful feeling, because of non-mastery or dependence and so forth, as transiency. Accordingly, the Buddha said: "Who sees pleasure as suffering, Who sees pain as a thorn, Who sees as a thing that is fleeting, The neutral peace that's shorn Of pleasure and pain; that bhikkhu will, Rightly, know and live, become still."
 Saṃyutta Nikāya

For this has been said by the Blessed One: "All that is felt is in suffering, I declare (**yaṃ kiñci vedayitaṃ taṃ sabbam dukkhasminti yadāmi**)."

And pleasure should also be contemplated upon as suffering. All should be explained according as the Arahāt-nun **Dhammadinnā** spoke (to her former husband **Visākha**, in the **Cūla Vedalla Sutta** of the **Majjhima Nikāya**): Pleasant feeling, friend **Visākha**, is agreeable while it lasts and is disagreeable when it changes; painful feeling is disagreeable while it lasts and agreeable when it changes; the neither pleasant nor painful feeling is agreeable when there is a knowledge of its existence and disagreeable when that knowledge is wanting.

Consciousness and mental objects, too, should be contemplated upon by way of the diversity of the division of object (**ārammaṇa**), dominance (**adhipati**), conascence (**sahajāta**), plane (**bhūmi**), causal action (**kamma**), result (**vipāka**), non-causative functional process (**kriyā**), and so forth (**Ādi**), beginning with impermanence (**aniccādinam anupassanānam vasena**) and by way of the division of consciousness that is with passion and so forth come down in the portion of analytical exposition (**niddesavāre āgatasarāgādi bhedañca vasena**).

Mental objects should be contemplated upon by way of own characteristic (**salakkhaṇa**) of impression and the like (**phusanādi**); by way of general characteristic (**sāmañña lakkhaṇa**) of impermanence and the like (**aniccatādi**); by way of phenomenon-emptiness (**suññata dhamma**), namely, by way of the void-nature called soullessness (**anattatā saṅkhāta suññatā sabhāvassa**) to explain which clearly, the instruction of the portion dealing with the void in the Abhidhamma proceeded by means of the statement beginning with "At that time indeed there are phenomena, there are aggregates" (**yaṃ vibhāvetum abhidhamme tasmim kho pana samaye dhammā honti khandhā honti ti ādinā suññtavāra desanā pavattā**), without any mention of a soul; by way of the seven contemplations of impermanence and so forth (**aniccādi satta anupassanānam**); and by way of the divisions of what is present and what is absent and so forth, in the analytical portion (**niddesavāre āgata santāsantādi bhedañca vasena**).

21. **ARAÑÑAGATO VĀ..... SUÑÑĀGĀRAGATO VĀ** = "Gone to the forest..... or to an empty place." By this, here is the making clear of the getting of an abode appropriate to the meditator for the culture of mindfulness.

As one who wants to break a wild young calf
Would tether it to stout stake firmly, here,
In that same way the yogi should tie fast
To meditations object his own mind.

In this way this abode becomes appropriate to the meditator. Therefore, it is said, " This (namely, the passage beginning with the words, 'Gone, to the forest) is the making clear of an abode appropriate to the meditator for the culture of mindfulness."

Because the subject of meditation of mindfulness on in- and out-breathing is not easy to accomplish without leaving the neighbourhood of a village, owing to sound, which is a thorn to absorption; and because in a place not become a township it is easy for the meditator to lay hold of this subject of meditation, the Blessed One, pointing out the 'abode suitable for that', spoke the words, " Gone to the forest," and so forth.

22. **NISIDATI PALLAṆKAM ĀBHUJITVĀ, UJUṀ KĀYAM PANIDHĀYA PARIMUKHAM SATIṀ UPAṬṬHAPETVĀ. SO SATOVA ASSASATI SATO PASSASATI** = "Sits down, bends in his legs crosswise on his lap, keeps his body erect, and arouses mindfulness in the object of meditation, namely, the breath which is in front of him. Mindful he breathes in, and mindful he breathes out." "Bends in his legs crosswise on his lap." Three things pertaining to the sitting posture of the **yogī** are pointed out by that: firmness of the posture; carefulness of breathing due to the posture; and the expediency of the posture for laying hold of the subject of meditation.

One sits in this "posture having locked in the legs". It is the entirely thigh-bound sitting posture, and is known as the lotus, and the immovable posture too.

" Keeps his body erect." Keeps the vertebrae in such a position that every segment of the backbone is said to be placed upright, and end to end throughout. The body, waist upwards, is held straight.

23. **DIGHAM VĀ ASSASAṆTO DIGHAM ASSASĀMĪTI PAJĀNĀTI DIGHAM VĀ PASSASANTO DIGHAM PASSASĀMĪTI PĀJĀNĀTI**: = "He, thinking, 'I breathe in long,' understands when he is breathing in long; or thinking, 'I breathe out long,' he understands when he is breathing out long."

" When breathing in long, how does he understand, 'I breathe in long.'? When breathing out long, how does he understand, 'I breathe out long'? He breathes in a long breath during a long stretch of time, he breathes out a long breath during a long stretch of time, and he breathes in and he breathes out long breaths, each during a long stretch of time. As he breathes in and breathes out long breaths, each during a long stretch of time, desire (or intention; **chanda**) arises in him. With desire he breathes in a long breath finer than the last during a long stretch of time; with desire he breathes out a long breath finer than the last

during a long stretch of time; and with desire he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time. As with desire he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time, joy (pīti) arises in him. With joy he breathes in a long breath finer than the last during a long stretch of time; with joy he breathes out a long breath finer than the last during a long stretch of time; and with joy he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time. As with joy he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time, the mind turns away from the long in- and out-breathings, and equanimity (upekkhā) stands firm.”

24. SABBA KĀYA PAṬISAṂVEDI ASSASISSĀMI..... PASSASISSĀMĪTI SIKKHATI” = Experiencing the whole body I shall breathe in breathe out, thinking thus, he trains himself.” He trains himself with the following idea: I shall breathe in making known, making clear, to myself the beginning, middle, and end of the whole body of breathings in; I shall breathe out making known, making clear, to myself the beginning, middle and end of the whole body of breathings out. And he breathes in and breathes out with consciousness associated with knowledge making known, making clear, to himself the breaths.”

“To one bhikkhu, indeed, in the tenuous diffused body of in-breathing or body of out-breathing only the beginning becomes clear; not the middle or the end. He is able to lay hold of only the beginning. In the middle and at the end he is troubled. To another the middle becomes clear and not the beginning or the end. To a third only the end becomes clear; the beginning and the middle do not become clear and he is able only to lay hold of the breath at the end. He is troubled at the beginning and at the middle. To a fourth even all the three stages become clear and he is able to lay hold of all; he is troubled nowhere. For pointing out that this subject of meditation should be developed after the manner of the fourth one, the Buddha said: “Experiencing he trains himself.”

“ Since in the earlier way of the practice of this meditation there was nothing else to be done but just breathing in and breathing out, it is said: He thinking, I breathe in understands and since thereafter there should be endeavour for bringing about knowledge and so forth, it is said, experiencing the whole body I shall breathe in.”

25. PASSAMBHAYAM KĀYA SAṂKHĀRAM ASSASISSĀMĪTI..... PASSASISSĀMĪTI SIKKHATI” = “Calming the activity of the body I shall breathe in breathe out, thinking thus, he trains himself.” He thinks “I shall breathe in and I shall breathe out, quieting, making smooth, making tranquil and peaceful the activity of the in- and out-breathing body. ‘And in that way, he trains himself.”

In this connection coarseness, fineness, and calm should be understood thus: Without contemplative effort, the body and the mind of this bhikkhu are distressed, coarse. When the body and the mind are coarse, the in- and out-breathing too are coarse and proceed uncalmly; the nasal aperture becomes inadequate and he has to breathe through the mouth, too. But when the body and the mind are under control then the body and the mind become placid, restful. When these are restful, the breathings proceed so fine that the bhikkhu doubts whether or not the breathings are going on.”

The breathing of a man who runs down from a hill, puts down a heavy burden from his head, and stands still is coarse; his nasal aperture becomes inadequate and he breathes through the mouth, too. But when he rids himself of his fatigue, takes a bath and a drink of water, and puts a wet cloth over his heart and is sitting in the shade, his breathing becomes fine, and he is at a loss to know whether it exists or not. Comparable to that man is the bhikkhu whose breaths become so fine after the taking up of the practice of contemplation that he finds it difficult to say whether he is breathing or not. What is the reason for this? Without taking up the practice of meditation he does not perceive, concentrate on, reflect on, or think over, the question of calming the gross activity of the breathing body, the breaths, but with the practice of meditation he does. Therefore, the activity of the breath-body becomes finer in the time in which meditation is practised than in, the time in which there is no practice. So the men of old said:

“In the agitated mind and body the breath is of the coarsest [kind]
In the unexcited body, fully subtle does it wind.”

“How does he train himself with the thought: Calming the activity of the body, I shall breathe in breathe out? What are the activities of the body? Those things of the body of breaths, those things bound up with that body, are the activities of the body. Causing the body-activities to become composed, to become smooth and calm, he trains himself He trains himself thinking thus: Calming the body-activity by way of (quieting) the bodily activities of bending forwards, sideways, all over, and backwards, and (by way of the quieting of) the moving, quivering, vibrating, and quaking of the body, I shall breathe in I shall breathe out. I shall breathe in and I shall breathe out, calming the activity of the body, by way of whatsoever peaceful and fine body-activities of non-bending of the body forwards, sideways, all over and backwards, of non-moving, non-quivering, non-vibrating, and non-quaking, of the body.”

Visuddhi Magga

Indeed, to that yogi training in respiration-mindfulness according to the method taught thus: “He, thinking ‘I breathe in long,’ understands when he is breathing in long Calming the activity of the body I breathe out, thinking thus, he trains himself, the four absorptions arise in the respiration sign.”

26. ITI AJJHATTAM VĀ KĀYE KĀYĀNUPASSĪ VIHARATI = “Thus he lives contemplating the body in the body internally.” This bhikkhu dwells in contemplation of the body in his own respiration body.

27. BAHIDDHĀ VĀ KĀYE KĀYĀNUPASSĪ VIHARATI = “Or he lives contemplating the body in the body externally.” Or this bhikkhu dwells in contemplation of the body in another’s respiration-body.

28. AJJHATTABAHIDDHĀ VĀ KĀYE KĀYĀNUPASSĪ VIHARATI = “Or he lives contemplating the body in the body internally and externally.” At one time in his own and at another in another’s respiration-body, he dwells in contemplation of the body. By this there is reference to the time when the yogi’s mind moves repeatedly back and forth (internally and externally by way of object) without laying aside the familiar subject of meditation.

29. SAMUDAYA DHAMMĀNUPASSĪ VĀ KĀYASMIṃ VIHARATI = “He lives

contemplating origination-things in the body.” Just as the air moves back and forth depending on the smith’s bellows’ skin, the bellows’ spout, and appropriate effort, so, depending on the coarse body, nasal aperture, and the mind of the bhikkhu, the respiration-body moves back and forth. The things beginning with the (coarse) body are origination (**kāyādayo dhammā, samudayo**). The person who sees thus, is he who lives contemplating origination-things in the body.

30. VAYA DHAMMĀNUPASSĪ VĀ KĀYASMIM VIHARATI = “ Or he lives contemplating dissolution-things in the body.” In whatever way, the air does not proceed when the bellows’ skin is taken off, the bellows’ spout is broken, and the appropriate exertion is absent, even in that same way, when the body breaks up, the nasal aperture is destroyed, and the mind has ceased to function, the respiration-body does not go on. Thus through the ending of the coarse body, the nasal aperture and the mind there comes to be the ending of the respirations (**kāyādi-nirodhā. assāsa- passāsa-nirodho**). The person who sees in this way, is he who lives contemplating dissolution-things in the body.

31. SAMUDAYA VAYA DHAMMĀNUPASSĪ VĀ KĀYASMIM VIHARATI = “Or he lives contemplating origination- and dissolution-things in the body.” He lives contemplating origination at one time and dissolution at another.

32. ATTHI KĀYOTI VĀ PANASSA SATI PACCUPATṬHITĀ HOTI = “Or, indeed, his mindfulness is established, with the thought: ‘The body exists.’” Mindfulness is established for the yogi through careful scrutiny. He thinks: There is ‘body, but there is no being, no person, no woman, no man, no soul, nothing pertaining to a soul, no “I”, nothing that is mine, no one, and nothing belonging to anyone.

33. ÑĀNAMATTĀYA PATISSATI MATTĀYA = “For Just knowledge and remembrance.” That is just for the sake of a wider and wider, or further and further measure of knowledge and of mindfulness. For the increase of mindfulness and clear comprehension is the meaning.

34. ANISSITO CA VIHARATI = “ And he lives independent.” He lives emancipated from dependence on craving and wrong views.

35. NA CA KIŃCI LOKE UPĀDIYATI = “ And clings to naught in the world.” In regard to no visible shape or consciousness, does he think: this is my soul; or, this belongs to my soul.

36. GACCHANTO VĀ GACCHĀMITI PAJĀNĀTI = “ When he is going (a bhikkhu) understands: ‘I am going’.” In this matter of going, readily do dogs, jackals and the like, know when they move on that they are moving. But this instruction on ‘the modes of deportment was not given concerning similar awareness, because awareness of that sort belonging to animals does not shed the belief in a living being, does not knock out the percept of a soul, and neither becomes a subject of meditation nor the development of the Arousing of Mindfulness.

But the knowledge of this the meditator sheds the belief in a living being, knocks out the

idea of a soul, and is both a subject of meditation and the development of the Arousing of Mindfulness.

Indeed, who goes, whose going is it, on what account is this going? These words refer to the knowledge of the (act of) going (the mode of deportment) of the meditating bhikkhu.

There, WHO GOES a doer-question of the action of going, without first separating efficient cause and action. That is for indicating just the bare phenomenon of going, through the condition of denying the-doer-state-endowed-with-a-soul. (Or in other words the question “Who goes?” anticipates a negative answer, for according to the **Abhidhamma** there is no doer or goer but just a process dependent on conditions. There is merely a going. No one goes.)

With the words, WHOSE GOING IS IT?, the commentator says the same thing in another way after separating efficient cause and action for making clear the absence of a doer-connection.

Going is here shown to be one of the particular modes of bare phenomenal Movement due to appropriate cause-and-condition, without attributing it to a fallacious reason such as the one formulated thus: The soul comes into contact with the mind, the mind with the sense-organs and the sense-organs with the object (thus there is perception).

Just as a ship goes on by winds impelled,
Just as a shaft goes by the bowstring's force,
So goes this body in its forward course
Full driven by the vibrant thrust of air.
As to the puppet's back the dodge-thread's tied
So to the body-doll the mind is joined
And pulled, by that the body moves, stands, sits.
Where is the living being that can stand,
Or walk, by force of its own inner strength,
Without conditions that give it support?

37. **SAMUDAYA DHAMMĀNUPASSĪ** = “Contemplating origination-things.” Also dissolution-things are included here. Origination and dissolution should be dwelt upon by way of the fivefold method beginning with the words: “He, thinking, ‘the origination of materiality comes to be through the origination of ignorance,’ in the sense of the origin of conditions, sees the arising of the aggregate of materiality.”

In the same way he sees the arising of the aggregate of materiality through the origination of craving, karma and food, in the sense of the origin of conditions, and also while seeing the sign of birth (**nibbatti lakkaṇaṃ passanto pi**). He sees the passing away of the aggregate while thinking that the dissolution of materiality comes to be through the dissolution of ignorance, in the sense of the dissolution of conditions, and through the dissolution of craving, karma and food, in the same way, and while seeing the sign of vicissitude. For the arising of the materiality-aggregate ignorance, craving, kamma and food are the principal reasons. But these are not all. As it is said that one sees the arising of the materiality-aggregate when

beholding also the rebirth-sign or the bare origination state called the integration-succession (**upacaya santati**) of the various material forms (**rūpa**) becoming manifest in the conscious flux owing to ignorance, craving, karma, and nutriment, and from consciousness (**citta**) and the process of caloricity (**utu**), the knowledge of arising is fivefold. Similarly the knowledge of passing away or ceasing is fivefold. The sign of vicissitude or change is the bare state of dissolution (**bhaṅga sabhāva**) called impermanency (**aniccatā**).

38. SAMPAJĀNAKĀRI = “Practising clear comprehension.” Doing without fail all actions with clear comprehension. Or the doing of only clear comprehension.

There are these four kinds of comprehension: clear comprehension of purpose (**sāttaka sampajañña**), of suitability (**sappāya sampajañña**), of resort (**gocara sampajañña**) and of non-delusion (**asammoha sampajañña**).

Among these four kinds of clear comprehension, the clear comprehension of purpose is the comprehension of (a worthy) purpose after considering what is worthy and not worthy, with the thought, “Is there any use to one by this going or is there not?” One does this not having gone immediately, just by the influence of the thought, at the very moment the thought of going forwards is born.

In this context, purpose is growth according to the Norm, by way of visiting a relic shrine, Tree of Enlightenment (Bodhi Tree), the Order, the elders, and a place where the dead are cast (a cemetery) for seeing the unlovely (a corpse, a skeleton and the like).

By visiting a relic shrine, a Bodhi Tree, or the Order, for producing spiritual interest, and by meditating on the waning of that interest one could reach sainthood; by visiting elders and by getting established in their instruction one could reach sainthood; and by visiting a place where the dead are cast, by seeing a corpse there and by producing the first absorption (**paṭhamajjhāna**) in that unlovely object, one could reach sainthood. So the visiting of these is purposeful.

39. ĀLOKITE = “In looking straight on.” **VILOKITE** = “In looking away from the front.” Here, looking straight on (**ālokitam**) = seeing in the direction in front of oneself. Looking away from the front (**vilokitam**) = Looking out in all other directions.

And other kinds of seeing, by way of turning the eyes in the direction above, in the direction beneath and in the direction behind are called looking upwards, looking downwards and looking backwards. Here those are not taken. But just these two—looking straight on and looking away from the front - are taken, by way of what is befitting. Or, by this method, it is said, all those are also taken.

Here, the comprehending of purpose (in looking straight on), without having just looked by the force of the thought, when the thought “I shall look straight on” arises, is clear comprehension of purpose. That should be understood by making the venerable elder Nanda the example of a person who perceives through experience by the body. **Dīgha Aṭṭakathā**

The following is stated in this connection: “Should looking straight on in the eastern direction

become a thing that must be done, by Nanda, he looks straight on in the eastern direction, having reflected with all his mind thus: ‘May no covetous, grief-producing, mean, unskilful mental phenomena flow upon (overcome) me while I am looking in the eastern direction.’ There, he becomes mindful, thus. Further, purposefulness and suitability, here, too, should be understood just according to the manner in which they are explained in connection with the worshipping of a relic shrine and so forth.

Because clear comprehension of resort is just the keeping to the course of meditation, looking straight on and looking away from the front should be done just according to each person’s meditation (on the aggregates, processes and bases or on a contemplation-device and so forth) with the thought of meditation uppermost in mind.

40. SAMMIÑJITE PASĀRITE = “In bending and in stretching.” In the bending and the stretching of the joints.

The consideration of purpose and lack of purpose in regard to any contemplated act of bending or stretching, and the taking up of that which is purposeful, after not bending and stretching according to merely the mind’s inclination, is clear comprehension of purpose.

In this matter, a person who experiences pain every moment due to standing long with bent or stretched hands or feet does not get concentration of mind (mental one-pointedness), his subject of meditation entirely falls away, and he does not obtain distinction (absorption and so forth). But he who bends or stretches his hands and feet for the proper length of time does not experience pain, gets concentration of mind, develops his subject of meditation and attains distinction. Thus the comprehension of purpose and non-purpose should be known. Clear comprehension of suitability is the comprehension of the suitable after considering the suitable and the non-suitable even in a matter that is purposeful.

41. SANGHĀTIPATTACĪVARADHĀRAṆE = “In wearing the shoulder-cloak, the other (two) robes and the bowl.”

In this connection, purpose is what accrues materially to one, on the almsround, and what is stated by the Blessed One according to the method beginning with the words, “for keeping out cold, for keeping out heat.” Suitable to one who is naturally warm-bodied is fine clothing, and that is suitable to one who is weak, too. To the susceptible to cold is suitable thick clothing made of two pieces of cloth laid one over the other and stitched together (called also a double cloth). Non-suitable to these is clothing contrary to the kind mentioned above.

A worn-out robe is verily not suitable as that robe will even be hindrance-causing when one patches and sews or darns it. Likewise, hindrance-causing are robes of silk, fine hemp and similar material that stimulate cupidity. For, to the lone-dweller in the forest such robes are productive of loss of clothing and of life.

The robe acquired by wrong means of livelihood and the robe which decreases the good and increases the bad in the one who wears it, are irreversibly not suitable.

Within there is nothing called a soul that robes itself. According to the method of exposition

adopted already, only by the diffusion of the process of oscillation born of mental activity does the act of robing take place. The robe has no power to think and the body too has not that power. The robe is not-aware of the fact that it is draping the body, and the body too of itself does not think: “I am being draped round with the robe.” Mere processes clothe a process-heap, in the same way that a modelled figure is covered with a piece of cloth. Therefore, there is neither room for elation on getting a fine robe nor for depression on getting one that is not fine.

And in using the bowl, clear comprehension of purpose should be understood, by way of the benefit obtainable through the action of one who takes the bowl unhurriedly and thinks: “Going out to beg with this I shall get alms.”

Within there is nothing called a self that is taking the bowl. As stated already, by the diffusion of the process of oscillation born of mental activity, there is the taking of the bowl. In this matter of taking the bowl, the bowl cannot think. Hands too cannot think. The bowl does not cognize that it is taken by the hands. Hands do not cognize that the bowl is taken by them. Just processes take a process-heap. It is comparable to the taking of a red-hot vessel with a pair of tongs. By way of the proceeding of reflective thought in this way, clear comprehension of non-delusion should be understood in bowl-taking.

42. UCCĀRA PASSĀVAKAMME = “In defecating and in urinating” means: When the time is come, when the time is proper, if one does not defecate or urinate, then, one’s body perspires, one’s eyes reel, one’s mind is not collected, and illness in the form of sharp pain, fistula, and so forth arise for one. But to one who defecates and urinates at the proper time none of these discomforts, disadvantages, troubles and illnesses arise. This is the sense in which this matter should be understood, and in this sense should clear comprehension of purpose in defecation and urination be taken.

By defecating or urinating in an improper place, one commits disciplinary offences, one goes on getting a bad name, and one endangers one’s life. Fields occupied or frequented by humans and places occupied or frequented by devas, and deva-sanctuaries, are improper. Angry men and spirits cause even death to those who defecate or urinate in such places. By using such places for cleansing the waste of the body bhikkhus and bhikkhunis become guilty of the disciplinary offences of minor wrong-doing (**dukkatā**) or of acts expiable by confession (**pāticittiyā**) according to the circumstances.

But to one evacuating the bowels or the bladder in a place suitable for such evacuation those offences or troubles just mentioned above have no reference. And by way of that fitness of place, clear comprehension of suitability should be understood.

By the non-abandoning of the subject of meditation, clear comprehension of resort should be understood. Within there is no doer of the act of defecation or urination. Only by the diffusion of the process of oscillation born of mental activity defecation and urination occur, just as in a matured boil, by the bursting of the boil, pus and blood come out without any kind of wishing to come out and just as from an overfull water-pot water comes out without any desire for coming out, so, too, the faeces and urine accumulated in the abdomen and the bladder are pressed out by the force of the process of oscillation. Certainly this faeces-and-

urine coming out thus is neither that bhikkhu's own nor another's. It is just bodily excretion. When from a water-vessel or calabash a person throws out the old water, the water thrown out is neither his nor other's. It simply forms part of a process of cleansing. In the form of reflection proceeding in this way clear comprehension of non-delusion should be understood here.

43. GATE THITE NISINNE SUTTE JĀGARITE BHĀSITE TUṆHĪBHĀVE =
By the words: “ When he is going a bhikkhu understands ‘I am going,’” and so forth, postures of long duration are indicated. And by the words, “in going forwards and backwards in bending and in stretching,” postures of middling duration; and by the words, “in walking, in standing in sleeping,” postures of short, brief duration. Therefore in these three parts of the instruction the practising of clear comprehension should be known even by the triple method stated here.

* POSTURES OF LONG DURATION (**addhānā iriyāpathā**): postures kept up long or postures existing in a process of going far or of one way faring long.

* POSTURES OF MIDDLE DURATION (**majjhima iriyāpathā**): Postures proceeding neither too long in time nor involving too long way faring, namely, those connected with wandering for alms and so forth.

* POSTURES OF SHORT DURATION (**cunika iriyāpathā**): postures become diminutive, by reason of brief duration and proceeding by way of going about and so forth in the monastery or elsewhere.

The Elder **Tipitaka Mahā Sīva** indeed said: Who, after walking or exercising long in the ambulatory, stands and reflects: “The bodily and mental things which existed during the time of exercises on the ambulatory ended just there on the ambulatory”, is called a doer of clear comprehension in walking.

Who, after standing for a long time in study or answering a question or minding a subject of meditation, sits and reflects: “ The bodily and mental things which existed during the time of standing ended just at the time of standing,” is called a doer of clear comprehension in standing.

Who, after sitting for a long time in study or other similar work, lies down and reflects: “ The bodily and mental things which existed when sitting ended just at the time of sitting,” is called a doer of clear comprehension in sitting.

Who, after lying down falls asleep, and then, after getting up from his sleep, reflects: “The bodily and mental things which existed during the time of sleep ended just during sleep,” is called a doer of clear comprehension in sleeping and waking. He who whilst speaking thinks: “This sound arises dependent on the lips, teeth, tongue, palate, and the act of the mind that accords to that sound,” speaks, mindful and clearly comprehending. He who for a long time has studied or expounded the Teaching or recited the words of his subject of meditation, or cleared a question, and later, on becoming silent, thinks: “The bodily and mental things which arose during the time of speaking ended just then,” is called a doer of clear

comprehension in speaking. He who, after remaining silent long considering the Teaching or his subject of meditation, thinks that the bodily and mental things that existed in the time of silence ended just then, that the occurrence of derived material qualities is speech, and that the non-occurrence of these is silence, is called a doer of clear comprehension in keeping silence.

In all statements the meaning of the term “clear comprehension” should be understood by way of only clear comprehension that is endowed with mindfulness. Indeed in the Book of Classifications (**Vibhaṅgappakaraṇa**) these are put just in this way: “One goes forward, mindful and clearly comprehending; one goes backwards, mindful and clearly comprehending.”

44. SUKHAM VEDANAM = “pleasant feeling”. The bhikkhu when experiencing a bodily or mental pleasant feeling knows, “I experience a pleasant feeling.” Certainly, while they experience a pleasant feeling, in sucking the breast and on similar occasions, even infants lying on their backs know that they experience pleasure. But this meditator’s knowledge is different. Knowledge of pleasure possessed by infants lying on their backs and other similar kinds of knowledge of pleasure do not cast out the belief in a being, do not root out the percept of a being, do not become a subject of meditation and do not become the cultivation of the Arousing of Mindfulness. But the knowledge of this bhikkhu casts out the belief in a being, uproots the perception of a being, is a subject of meditation and is the cultivation of the Arousing of Mindfulness. Verily, the knowledge meant here is concerned with experience that is wisely understood through inquiry.

Who feels? No being, or person. Whose is the feeling? Not of a being or person. Owing to what is there the feeling? Feeling can arise with (certain) things - forms, sounds, smells and so forth - as objects. That bhikkhu knows, therefore, that there is a mere experiencing of feeling after the objectifying of a particular pleasurable or painful physical basis or of one of indifference. (There is no ego that experiences) because there is no doer or agent besides a bare process. The word “bare” indicates that the process is impersonal. The words of the Discourse, “I experience (or feel)”, form a conventional expression, indeed, for that process of impersonal feeling. It should be understood that the bhikkhu knows that with the objectification of a property or basis he experiences a feeling.

Threefold, indeed, is the establishing in the mental subject of meditation: by way of sense-impression, feeling and mind. How? To some meditator, indeed, when the material subject of meditation is laid hold of, when there is the first impact of mind-with-mental-characteristics on the object (or the first apprehension of that object), the sense-impression that arises with the contacting of that object becomes clear. To another the feeling that arises with the experiencing of that object becomes clear. To yet another the consciousness that arises with the knowing of that object becomes clear.

When sense-impression becomes clear, not only does sense-impression arise; together with that sense-impression, arise feeling, perception, volition and consciousness. When feeling becomes clear the other four too arise.

Also when consciousness becomes clear the other four arise.

The bhikkhu, on reflecting thus: “Dependent on what is this group of five things?” knows as follows: “Dependent on the (coarse) corporeal base (*vatthu*).”

That coarse body (*karaja kāya*) about which it is said: “And indeed this consciousness of mine is depending on, is bound up with this body,” that, in its actual nature consists of the four great physical things, the four great primaries, and the physical qualities sourcing from the four great primaries. These physical qualities are called derived materiality. Here, the bhikkhu sees mind and body, thinking, “The (coarse) corporeal base aforesaid is body; the five beginning with sense-impression are mind.”

45. KĀMACCHANDA = Sensuality. Sense-desire arises when wrong reflection occurs plentifully in a sensuously good object. Therefore the Blessed One said that the condition for the arising of fresh sense-desire and for the increase and expansion of existing sense-desire is plentiful wrong reflection on a sensuously auspicious or promising object.

Sense-desire is cast out, indeed, with right reflection on a sensuously inauspicious or unpromising object. Such an object itself or the *jhāna* developed through such an object is meant by the term sensuously inauspicious object.

When there is much right reflection on the sensuously inauspicious or unpromising object, sense-desire is knocked out. Therefore the Blessed One said that the condition for keeping out new sense desire and for casting out old sense-desire is abundant right reflection on the sensuously inauspicious or unpromising object. Further, there are six things which lead to the casting out of sense-desire: Taking up the sensuously inauspicious subject of meditation; application for the development of the *jhāna* on the sensuously inauspicious subject of meditation; the guarded state of the controlling faculties of sense; moderation in food; the sympathy and support of good men in the endeavour; stimulating talk that helps the accomplishment of the object in view. Explaining these six it is said: Taking up refers to the taking up of the tenfold object sensuously inauspicious, impure, or bad; the man who takes it up will cast out sense-desire. Sense-desire will also be cast out, by him who develops the *jhāna* on the sensuously inauspicious object of meditation, by him who guards the controlling faculties of sense by closing the six sense doors, and by him who knows the measure of food for sustenance and of whom it is said:

Enough it is for the comfort of the almsman
Who has put aside all thoughts of body and life,
Who has his thoughts yoked on to craving’s wane,
To stop eating when he could eat some four
Or five more lumps for which there’s belly-room.
And, with drink of water, end his begged repast.

Saṃyutta Nikaya

46. VYĀPĀDA = Anger. Verily, wrong reflection on an object of resentment produces anger. In this connection anger itself as well as the object which causes anger is called the resentment-object, or the sign of resentment. Wrong reflection has just the same character everywhere, and when it occurs much in the resentment-object or the resentment-sign, anger arises. Therefore the Blessed One said that intense wrong reflection on an object of resentment is the cause of fresh anger and of the increase and expansion of anger already existing.

By right reflection of the liberating thought of love, the thought of love that frees the heart indeed, anger gets cast out. The term “love” here is applicable both to partial concentration (**upacāra samādhi**) and full concentration (**appanā samādhi**). Heart-liberating love is only full concentration. Right reflection has the same character throughout. When it occurs strong in the thought of love, anger is removed from the heart. Therefore the Buddha said: “There is, O bhikkhus, the liberation of the mind through love. Intense right reflection on love is the condition for keeping out new anger and for throwing out anger that is already in the heart.

And it is said that these six things help to cast anger out. Taking up the practice of the love subject of meditation; applying oneself to the development of **jhāna** on the thought of love; reflection on one’s action as one’s own property, abundance of wise consideration; sympathetic and helpful companionship of the good; and stimulating talk that assists the development of the thought of love and the overthrow of anger.

Anger vanishes also through the development of **jhāna** by spreading love restrictedly with differentiation on seven or twenty-eight ways or by spreading it unrestrictedly without differentiation in five or twenty ways or by spreading it directionally towards the ten points in space.

Anger vanishes in one who reflects thus too: “What will you do to him by becoming angry?” “Will you be able to destroy things like his virtue?” “Have you not been born here just by your own actions and will you not also by your own actions get reborn hereafter?” “Getting angry with another is comparable to the state of him who wishes to strike another with glowing coals, red-hot crowbar, excreta and such other damaging things after taking them up in his bare hands.” “And what can another who is angry with you do to you?” “Can he destroy your virtue or any other similar thing of yours?” “He, too, has been born here as a result of his actions and will be reborn hereafter just according to his actions.” “Like a present not accepted is that anger of his and like a handful of dust thrown against the wind, that anger of his alights on his own head.” In this way one reflects on one’s own action as one’s own property and also another person’s action as that person’s own, and puts out anger.

To one remaining in an abundance of wise consideration after reflecting on action as one’s or another’s own property, anger vanishes. And it vanishes in him who is in the company of a sympathetic friend who delights in developing the **jhāna** of the thought of love like the Elder **Assagutta** and through stimulating talk on the thought of love when in any one of the four postures. Therefore is it said: Six things are conducive to the casting out of anger. The anger cast out by these six things, however, is finally destroyed by the attainment of the state of the **Anāgāmi**, the Never-returner.

47. THĪNAMIDDHA = Sloth and Torpor. Through wrong reflection on a state of boredom and the like, sloth and torpor come to be. Boredom is just dissatisfaction. Lassitude is bodily laziness. Languidity of body is the bending of the body torpidly in getting up and in similar actions. Lethargy after a meal is a dizziness or slight faint which is due to eating a principal meal. It is also called the discomfort which follows such a meal. The mind’s sluggishness is the dullness of the mind. An abundance of wrong reflection on boredom and

similar states of mind produces sloth and torpor. Therefore the Blessed One said that much wrong reflection on boredom, lassitude, languidity of body, lethargy after a meal, and the mind's sluggishness, is a condition for the production of fresh sloth and torpor and the increase and expansion of sloth and torpor already come into being. Through right reflection on inceptive energy and similar states of mind is brought about the overthrow of sloth and torpor. Inceptive energy is the effort first set a-foot. Exertion is more powerful than the inceptive energy because it leaves indolence behind. And because of its assailing further and further of the destructive condition, progressive endeavour is more powerful than exertion. By the exercise of right reflection intensely on this threefold strenuousness sloth and torpor are cast out.

Therefore the Blessed One said that the condition for keeping out new sloth and torpor, and for casting out sloth and torpor that is old, is abundant right reflection on the element of inceptive energy, of exertion and of progressive endeavour.

There are six things which lead to the casting out of sloth and torpor: The seeing of the reason of sloth and torpor in the fact of eating too much or gluttony; the changing of the postures completely; reflection on the perception of light; staying in the open; sympathetic and helpful companionship of the good; and stimulating talk that assists in dispelling sloth and torpor.

There is the following explanation of these six things: The bhikkhu who has eaten gluttonously is assailed by sloth and torpor while doing his recluse duty of meditation in his day or night quarters as by a mighty elephant pressing down on him, but that one who practises moderation in food is not troubled thus with these hindrances. In one who thus sees the characteristic of sloth and torpor in gluttony there is the casting out of sloth and torpor.

Sloth and torpor disappear in him who changes over from the posture which induces sloth and torpor to another; in him who reflects on the brightness or the light of the moon, a lamp or a torch by night, and on the light or brightness of the sun by day; in him who lives in the open; in him who associates with sympathetic and helpful companions, like the Elder **Mahā Kassapa**, who have dispelled sloth and torpor; and by stimulating talk connected with a strict recluse-regimen. Therefore is it said: Six things lead to the casting out of sloth and torpor. The yogi understands thus: sloth and torpor cast out by these six things are stopped from arising forever in the future by the attainment of the path of saintship.

Here it may be helpful to state the eight ways of dealing with torpor taught by the Buddha to the Elder **Mahā Moggallāna**: 1. one should neglect to mind the thought which says that drowsiness is descending on one, or 2. one should reflect on the Dhamma, or 3. repeat or recite the Dhamma, 4. pull both earlobes and rub or massage the limbs with the hands, or 5. getting up from the sitting position, apply water on and rub the eyes, and look into the distance, at the constellations in the starry sky, or 6. reflect on the thought of light, or 7. fix the thought on the ambulatory, aware of the ends of it with the controlling faculties of sense turned inwards and the mind kept in, or 8. sleep conscious of the time of waking and on awaking get up quickly thinking that one will not give oneself to the comforts of lying down, reclining and languor, when all other seven ways fail.

48. **UDDHACCA KUKKUCCA** = Agitation and Worry. Wrong reflection on mental agitation brings about flurry and worry. Mental agitation is inner turbulence. Actually it is flurry and worry, only. Intense wrong reflection on that mental agitation produces flurry and worry. Therefore the Blessed One said that wrong reflection on mental agitation when plentifully done produces fresh flurry and worry and increases and expands flurry and worry already in existence. The casting out of agitation and worry occurs through right reflection on mental tranquillity called concentration and an abundance of right reflection on mental tranquillity, says the Blessed One, is a condition for the keeping out of fresh mental agitation and worry and the dispelling of agitation and worry already in the mind.

Six things are conducive to the casting out of agitation and worry: Knowledge; questioning; understanding of disciplinary rules; association with those more experienced and older than oneself in the practice of things like virtue; sympathetic and helpful companionship; and stimulating talk that helps the rejection of mental agitation and worry.

In explanation it is said as follows: Agitation and worry disappear in him who learns in the spirit and in the letter one, two, three, four or five collections of Scripture. This is how one gets over agitation and worry by knowledge. Questioning means: inquiring much about what is befitting and not, according to the practice of the Order. In him who does this, too, agitation and worry disappear. Then these twin evils disappear in him who has got the mastery of the Discipline due to practical application of and conversance with the nature of the Rule of the Buddha's Order. This is the understanding of the disciplinary rules. Association with those more experienced and so forth; the going to the presence of and the conversing with virtuous elders in the Order. By such visits mental agitation and worry disappear in one. Sympathetic and helpful companionship: association with experts of the Disciplinary Rules like the Elder **Upāli**, the first of the great masters of the Discipline in the Order of the Buddha. In such company mental agitation and worry disappear. Stimulating talk in this connection refers particularly to matters of disciplinary practice by which one comes to know what is befitting and what is not. By this agitation and worry vanish in one. Therefore, is it said that six things lead to the rejection of agitation and worry, but the agitation cast out by these things finally ceases to arise in the future through the attainment of the path of Saintship, and the worry cast out by these things finally ceases to arise in the future through the attainment of the path of the Non-returner.

In their own state or actually as they are individually, mental agitation and worry are two different things. Still, as worry in the form of repentance or remorse for ill done and good undone is similar to agitation which is characterized by distraction and disquiet of mind, mental agitation is called flurry and worry. Mental agitation does not overtake the intelligent well-read man who probes into things by way of what is written in books and by way of the significance and import of the things themselves. Therefore, it is said that by way of knowledge not merely of the Disciplinary Rules, but by way of knowledge of the ninefold Buddha-word, beginning with the Discourses, according to the principles of the method already stated, and by the application of the proper remedies mentioned by way of questioning and so forth, remorse and regret for ill done and good undone do not take place.

By associating with elders who are older than oneself in the practice of the precepts of virtue and similar good things, who are restrained, aged, matured seniors, there is brought

to one a measure of restraint, matured bearing, dignity and calm, and mental agitation and worry are cast out. Good companionship refers to association with those versed in the Discipline who are able to dispel worry as regards any doubt concerning what is proper and improper practice.

49. VICIKICCĀ = Sceptis. Wrong reflection on things which are founded on doubt brings about the arising of sceptis. Things which are founded on doubt are known as just sceptis owing to the state of being, the reason of sceptis again and again. Therefore the Blessed One said that wrong reflection on things founded on doubt is the condition for fresh sceptis and for the increase and expansion of sceptis already arisen. By right reflection on wholesome things, karmically and the like, there is the casting out of sceptis. Therefore, the Blessed One said that right reflection on things which are karmically wholesome and not, things blameful and blameless, things to be practised and not to be practised, things of low and high value, things dark and fair, the counterparts of bad and good, done intensely, keeps out fresh sceptis and casts out sceptis that has already come into existence.

There are these six things which help to throw out sceptis: The state of being learned in the Buddha's Teaching; of inquiring about the Buddha, the Teaching, and the Order of Real Saints; of understanding thoroughly the nature of the Discipline; of being decided about the truth of the Buddha, the Teaching, and the Order of the Real Saints; sympathetic and helpful companionship; and stimulating talk that helps to dispel sceptis.

The first has been explained earlier. It is the knowledge of the Scriptures generally both in the letter and the spirit. The second is obvious. The third indicates a state of mastery of the Discipline through practical application and great conversance with it at first hand. The fourth is the strong inclination towards or reliance on the Triple Gem called the faith that is capable of settling in the object of the virtues of the Buddha, the Teaching and the Order. The fifth is association with good companions like the Elder **Vakkali**, bent, inclined, sliding towards faith, mentally. The sixth is stimulating talk on the Triple Gem at all times possible in every state of behaviour.

One can cast away sceptis by means of these six things, but the sceptis cast out by these six things does not ever arise in the future only when it is destroyed by the attainment of the first stage of the saint.

50. SATI SAMBOJJHAṄGA = Mindfulness. There are things which condition the enlightenment factor of mindfulness, and an abundance of right reflection on them is the reason that is conducive to the arising of the non-arisen enlightenment factor of mindfulness and for the increase, the expansion and completion by culture of the arisen enlightenment factor. Four things lead to the arising of the enlightenment factor of mindfulness: Mindfulness with clear comprehension, the avoiding of persons with confused minds, association with persons who keep mindfulness ready for application, inclination towards mindfulness.

51. DHAMMAVICAYA SAMBOJJHAṄGA = Investigation of Mental Objects = There are karmically good and karmically bad things..... right and wrong counterparts of bright and dark things, and an abundance of right reflection on them is the reason conducive to the arising of the non-arisen Enlightenment Factor or the investigation of mental objects

and for the increase, expansion and the completion of culture of that Enlightenment Factor when it has arisen. Six things lead to the arising of this Enlightenment Factor. Inquiring about the aggregates and so forth; the purification of the basis (namely, the cleaning of the body, clothes and so forth); imparting evenness to the (five spiritual) controlling faculties; avoiding the ignorant; associating with the wise; reflecting on the profound difference of the hard-to-perceive processes of the aggregates, modes (or elements), sense-bases and so forth; and the inclining (sloping, bending) towards the development of the Enlightenment Factor of the investigation of mental objects

52. VIRIYA SAMBOJJHAṄGA = Energy There is the mode (or element) of energy that is inceptive, the mode of energy that is enduring, and the mode of energy that is strong, powerful, courageous and an abundance of right reflection on these (modes of energy) is the reason conducive to the arising of the non-arisen Enlightenment Factor of Energy, and for the increase, expansion and the completion by culture of that Enlightenment Factor when it has arisen.

Eleven things lead to the arising of the Enlightenment Factor of Energy: Reflection on the fearfulness of states-of-woe (**apāya bhaya**); the seeing of the benefits of energy; reflection on the path to be trodden; the honouring of aims, reflection on the greatness of the heritage; reflection on the greatness of the Buddha; reflection on the greatness of race; reflection on the greatness of fellows in the holy life; the avoiding of lazy folk; the associating with folk who have begun to exert; and the inclination towards the development of the Enlightenment Factor of Energy.

53. PĪTI SAMBOJJHAṄGA = Joy There are things which condition the Enlightenment Factor of Joy and an abundance of right reflection on these is the reason that is conducive to the arising of the non-arisen Enlightenment Factor of Joy and for the increase, expansion and completion by culture of the Enlightenment Factor when it has arisen.

Eleven things lead to the arising of the Enlightenment Factor of Joy: Buddha-recollection, Norm-recollection, Order-recollection, recollection of virtue, of liberality, of the shining ones (**devas**), and the recollection of subsidence (**upasama**), the avoiding of coarse folk, association with refined folk, reflection on the discourses inspiring confidence, and the inclination towards joy.

54. PASSADDHI SAMBOJJHAṄGA = Calm There are things which condition the Enlightenment Factor of Calm of the body (the aggregates of feeling, perception and the conformations) and of the mind (the aggregate of consciousness) and an abundance of right reflection on these things is conducive to the arising of the non-arisen Enlightenment Factor of calm and for the increase, expansion, and completion by culture of this Enlightenment Factor when it has arisen.

Seven things lead to the arising of the Enlightenment Factor of calm: The resorting to fine food, comfortable weather, and comfortable postures; judgment according to the middle way; the avoiding of people who are physically restless; the association with people who are physically calm and the inclination towards the development of the Enlightenment Factor of calm.

55. SAMADHI SAMBOJJHĀṄGA = Concentration There is the sign of quietude, and the sign of non-confusion, and an abundance of right reflection on these is the reason conducive to the arising of the non-arisen Enlightenment Factor of Concentration and for the increase, expansion and completion by culture of the Enlightenment Factor of Concentration when it has arisen.

Eleven things lead to the arising of concentration. Purification of the basis; the imparting of evenness to the spiritual controlling faculties; skill in taking up the sign of the object of meditation; the inciting of the mind on occasion, the restraining of the mind on occasion, the gladdening of the mind on occasion and the regarding of the mind without interfering on occasion; the avoiding of people who are not collected in mind; association with people who are collected in mind; reflection on the absorptions and the emancipations; and the inclination towards the development of the Enlightenment Factor of Concentration.

56. UPEKKHĀ SAMBOJJHĀṄGA = Equanimity There are things which condition the Enlightenment Factor of Equanimity and an abundance of right reflection on these is the reason that is conducive to the arising of the non-arisen Enlightenment Factor of Equanimity and for the increase, expansion and the completion by culture of the Enlightenment Factor when it has arisen.

Five things lead to the arising of the Enlightenment Factor of Equanimity: The detached attitude towards beings; the detached attitude towards things; the avoiding of persons who are egotistical in regard to living beings and things; association with people who are neutral (impartial) in regard to living beings and things; and the inclination for developing the Enlightenment Factor of Equanimity.

57. JĀTI = Birth. The essential nature of the groups of Clinging is to keep on being born. When the groups of Clinging (**Khandhas**) are present they may disappear endlessly. But their line continues unbroken. They renew and re-emerge repeatedly without extinct until Nibbana is attained. That is why it is said that the essential nature of the Groups of Clinging is to be reborn. Being born is harsh. It is sorrow. That explains why the supreme Buddha stated the suffering of being born as the first form of sorrow in His explanation of the Truth of Suffering.

The Buddha has described the tortures that beings have to suffer in such Discourses as “**Bāla paṇḍita Sutta**”. Being nailed to iron floors, being sewn, being made to drink boiling red hot liquid metal, being made to swallow balls of iron are some of the tortures beings suffer in hell.

When beings are born as animals they are attacked with whips and goads, pierced with spikes, are made to bear heavy burdens, are branded and slaughtered in a variety of ways. When beings are born as short spirits, they suffer for the lack of food and drink. All these forms of suffering occur primarily because of birth. If there is no birth there is no such suffering. Birth is suffering not only in hell, which is considered a woeful state. But being born in the human world, which is considered a pleasant state, is also suffering.

A being born as a human is conceived in the mother’s womb. It is conceived in a place as

dark as hell, foul smelling like a cess-pool, pressed between the back-bone and the abdominal wall. The embryo exists in the cess of parental eggs. The being conceived there has to remain without moving or turning for nine or ten months. It cannot stretch its limbs. It is fermented in the warmth of the mother's womb. This is the suffering in the mother's womb. The delicate embryo in the mother's womb suffers tortures whenever the mother sits down or stands up, very much like a kitten or pup caught by a wicked child, or like a goat or a rabbit in the hands of a drunkard.

It suffers sharp pains as if born in an extremely cold hell whenever the mother takes a drink of cold water. When the mother takes hot water or hot food, it suffers like a being fallen into a pit of burning coals. When the mother takes spicy food like salt, lemon or chillies, it suffers as if salt water is poured upon a raw wound. The suffering is great. These are the tortures in living in the womb. When the time has arrived to be born, it is pushed out by the mother's bodily wind, and when the infant body squeezes out of the narrow and obstructed urethral opening, the infant suffers great pain. When the birth happens using instruments due to irregularities, the infant once more suffers pain. When the newborn infant's delicate body is cleansed it suffers as if a wound is being harshly brushed. This is an intolerable pain. The infant born in that kind of suffering has to remain supine, expecting the help of others, lying in one's body waste.

58. JARĀ = Ageing. The Groups of Clinging (Aggregates – **khandhas**) have the essential nature of keeping on decaying. Those people who are unable to break down the impressions of a continuum and see the Groups of Clinging as they really are, tend to see this body as one from birth to death. But this is not one continuum. It is only a process of appearances. These appearances – these visual forms – do not remain the same, unchanged. As they grow older this process of visual forms begin to become decayed and weak. This process is described as ageing or deterioration. The Groups of Clinging have the essential nature of ageing and decaying. As this decay is the cause of innumerable forms of suffering, it is described as suffering. When the body, which is just a Group of Clinging (aggregates), grows old, its flesh and blood decrease, bones and sinews stand out, the skin begins to wrinkle, black and white spots begin to appear on the skin, hair, beard and moustache turn grey, teeth come out, hearing becomes hard, eye-sight weakens, eyes become bleary, and since those with decayed bodies are unpleasant and smell badly, they become disgusting not only to others but even to their own children. When the body decays further, he cannot even stand up without assistance. He has to lie down in one place, suffering sundry aches and pains. This is the evil of ageing and decay.

59. MARAṆA = Death. The Aggregates (Groups of Clinging) have the nature of dying. The Aggregates disintegrate immediately. They integrate and disintegrate. This is also a form of death. This is described as instant death. What is described here is death, in the cessation of life during one birth. This is described as the generally accepted definition of life. The Groups of Clinging too die in that manner. Not only the aggregates of the human world, but even those of the more refined states of existence, such as the worlds of gods and Brahmas, are also subject to death. They have also not transcended death. Not only humans, but even gods and Brahmas, do not have a power by which they could convert the Groups of Clinging into an undying state.



GLOSSARY

A

abhijjhā - covetousness
abhijjhādomanassam – covetousness and grief
abhikkante - in walking forward
abhinandun - delighted
abhinibbatti - coming into existence
addha - half
ādevanā - the act of wailing
ādevitattam - the state of wailing
adho kesamatthakā - from the crown of his head down
adhigama - attainment
adinnādānā - stealing
adukkham - not suffering
adukkhamasukham vedanam - a neutral feeling
āgaccheyya - come
adukkhamasukkham - neutral
ahitakāmā - wishers of harm
aho vata iti - it is really good
aññā - attainment of Arahantship
aññataraññatarena - various
aññataraññatarena vyasanena - arising from this or that loss
aññataram - one
aññena – different, separate
ajjhataṃ - within
ajjhata - internally
ajjhatabhiddhā - internally and externally
ajjhatabhiddhā vā kāye - practising, internally and externally, body contemplation
ajjhatabhiddhā va vedanāsu - internal and external feeling
akantā - disliked
akusalā - unwholesome
akusalehi dhammehi vivicca - detached from unwholesome things
ālokite - in looking at (object)
amaccā - colleagues
amahaggatam - undeveloped
amahaggatam vā cittam - the undeveloped state of mind
amanāpā - unpleasant
amissibhāvo - no get together
amśaṭṭhikam - bones of the shoulder
anāgāmitā - the state of Non-Returner
anālayo - detachment
anati to - not transcended
anattha kāmā - ill-wishers
anissito - completely detached

anittā - unwanted
antagūṇam - mesentery
antaradhānam - demise
antaṃ, - intestines
anto parisoko - inner mental affliction
anto - inner
anuppādāya – for non-arising
anuppannānam – of which have not yet arisen
anuttaram - as unsurpassable
apagata nahāru sambanddhāni - without tendons held together
apagatamamsalohitam - completely void of flesh and blood
aphāsukāmā - wishers of discomfort
āpodhātu - the water element
appiyehi - with the unloved
appiyehi sampayogo - being in the company of unloved
ariyasāvako - noble disciple
ariyo aṭṭhangiko maggo - the Noble Eight-fold Path
asamāgamo – non -association
asamāhitam - unconcentrated
asammosāya - to prevent deterioration
asamodhānam - no connection
asantam - absent
asātam - unpleasant
asesa - total
asite - in eating
assa - him
assu, - tears
asuci - impurities
asukham - pain
ātāpi - ardent
attamanā - rejoiced
atthakāmā - well-wishers
atthaṅgama - disappearance, destruction
atthi - there is (exists)
aṭṭhi, - bones
aṭṭhikāni - (reduced to loose) bones
aṭṭhimiñjā - marrow
aṭṭhisankhalikam - (reduced to) a skeleton
avihiṃsa - free from cruelty
avimuttam - not free from
avitakkam avicāram - free from initial and sustained thoughts
avoca - said
avyāpāda sankppo - thought free from ill-will
ayam - this
āyāsītattam - state of dejection
āyatanānam paṭilābho - the acquisition of the

sense-bases

āyatim - again

āyatim anuppādo hoti - do not arise again

ayogakkhemakāmā - wishers of insecurity

āyu - life force

āyuno saṃhāni - declining of life-force

B

Bahiddhā - externally

bāhuṭṭhikaṃ - bones of the arm

Bhadante - Most Venerable Sir

Bhagavā - The Supreme Buddha

bhaginī - sister

bhāsitaṃ - words

bhāsita - when spoken

bhātā - brother

bhāvanāya - through contemplation, for the maturity

bhavataṇhā - craving for continued existence

bhedo - disappearance

bhikkhave - O monks

bhikkhū - a monk

bhiyyobhāvāya - for the re-emergence

bilaso - into portions

C

cāgo - forsaking

cakkhu - the eye

cakkhumā puriso - a man with healthy eyes

cakkhusamphassajā vedanā - feeling born of the visual impression

cakkhusamphasso - visual (sense) impression

cakkhuvīññānaṃ - eye consciousness

cakkhum - eye

cattāri māsāni - four months

cattāri vassāni - four years

cattāro satipaṭṭhāne - Four Foundations of Mindfulness

cātummahāpathe - the junction of four highways

catusu ariyasaccesu - in the Four Noble Truths

catutthaṃ jhānaṃ - fourth stage of ecstatic absorption

cavanatā - removal

cetasikaṃ - mental

cetaso - mind

chaḍḍitaṃ - discarded

cha māsāni - six months

cha vassāni - six years

chandaṃ janeti - makes an effort

chasu ajjhātikabāhiresu āyatanesu - six internal and six external sense-bases

cittaṃ pagganhāti - applies his mind

cittānupassī - practising, mind contemplation in the mind

cittasmiṃ - in the mind

cittaṃ - mind

citte - in mind

D

dakkho - skilled

dantā - teeth

dantaṭṭhikaṃ - bones of the teeth

dhammā - mental-objects

dhammānaṃ - of mental phenomena

dhammānupassī - practising mental-object-contemplation

dhammasañcetanā - volition for mental objects,

dhammasaññā - perception of mental-objects,

dhammataṇhā - craving for mental-objects,

dhammavicāro - pondering of mental objects,

dhammavicayasambojjhaṅgo - Enlightenment-Factor of Investigation of Reality

dhammavitakko - thought conception of (based on) mental-objects

dhamme - the mental-objects

dhammesu - in mental-objects

dhammesu viharati - he lives contemplating mental-objects

dhañña - grains

dhātu - elements

dhātuso paccavekkhati - reflects upon by way of its primary elements

disāvidisāsu-vikkhittāni - scattered in all directions

diṭṭheva dhamme - in this life itself

divinnaṃ phalānaṃ - of two results

domanassa - sadness, grief

dukkha - pain, suffering

dukkhadomanassānaṃ - of pain and sadness

dukkhanirodhagaminipāṭipadā ariyasaccaṃ - the Noble Truth of the Path leading to the Cessation of Suffering

dukkhanirodhaṃ - Cessation of Suffering

dukkhanirodhaṃ ariyasaccaṃ - the Noble Truth of the Cessation of Suffering

dukkhanirodhe ñānaṃ - insight into the Cessation of Suffering

dukkhasamudaye ñānaṃ - insight into the cause of Suffering

dukkha-samudayaṃ ariyasaccaṃ - the Noble Truth of the Cause of Suffering

dukkhāṃ ariyasaccaṃ - noble truth of suffering

dukkhaṃ vedanaṃ - a painful feeling

dukkhe ñānaṃ - insight into the suffering

dutiyaṃ jhānaṃ - second stage of ecstatic absorption

dve māsāni - two months

dve vassāni - two years

dvīhamataṃ - dead for two days

dvinnāṃ phalānaṃ - of two results

E

ekāhamataṃ - dead for one day

ekam masam - one month

ekāyano - only
 ekāyano ayaṃ maggo - This is The only Way
 ekaṃ samayaṃ - at one time
 ekaṃ vassaṃ - one year
 ekodibhāvaṃ - unification
 esā - this
 etadavoca - spoke thus
 etaṃ - this
 etaṃ anatito'ti - not being able to transcend this condition
 ettha - here
 eva - certainly
 evaṃ bhāveyya - whosoever practises thus
 evaṃ kho - thus indeed
 evameva kho - even so
 evampi - thus also
 evampi kho - in this same way
 evaṃ - this
 evaṃ bhāvi - it will become as such
 evaṃ dhammo - the same nature
 evaṃ me sutam - thus have I heard

G

gacchāmi'ti - I am walking
 gacchanto vā - when walking
 gandhā - smells
 gandhasañcetanā - volition for smell
 gandhasaññā - perception of smell
 gandhataṇhā - craving for smell
 gandhavicāro - pondering of smell
 gandhavitakko - thought conception of smell
 gate - in walking
 gāviṃ - cow
 gāviṃ vadhitvā - having slaughtered a cow
 ghānasamphassajā vedanā - feeling born of the smelling impression
 ghānasamphasso - smelling impression
 ghānaviññānam - nose consciousness
 ghānaṃ - nose
 gijjhehi - by vultures
 gīvaṭṭhikaṃ - bones of the neck
 goghātakantevāsī - a butcher's apprentice
 goghātako - a butcher

H

Hadayaṃ - heart
 hanuṭṭhikaṃ - bones of the jaws
 hatthaṭṭhikaṃ - bones of the hand
 hitakāmā - wishers of good
 honti - there are
 icchā - feeling
 icchāya - by wishing
 idam - this
 idametam - this is that
 idampi - this too

idha - here
 imasmiṃ kāye - in this body
 ime - these
 indriyānaṃ paripāko - the wearing out of sense faculties
 iti - thus
 itṭha - wanted
 jāgarite - waking
 jaṅghatṭhikaṃ - bones of the shin
 jarā - ageing
 jarā vuṇṇati - called old age
 jarādhammā - subject to ageing
 jarādhammānaṃ - who are subject to ageing
 jāti - birth
 jātiddhammā - subject to birth
 jīranatā - become frail
 jivhā - Tongue
 jivhāsamphassajā vedanā - feeling born of tasting impression,
 jivhāsamphasso - taste impression
 jivhāviññānaṃ - tongue consciousness
 jivikaṃ kappeti - acquires a living
 jīvitindriyassa - faculty of life

K

kākehi -crows
 kālakiriya - decease
 kalebarassa nikkhepo - discarding of the body
 kāmacchandaṃ - sensual desire
 kāmataṇhā - craving for sensual pleasure
 kāmehi vivicca eva - detached from sensual objects
 kāmesu micchācārā - sexual misconduct
 kammāssadammaṃ nāma Kurūnaṃ nigamo -at Kammasahamma a market town of the Kuru people
 kantā - liked
 karisaṃ - excrement
 katame - what
 katamo - what
 kathaṇca - how does
 kaṭiṭṭhikaṃ - bones of the pelvis (hips)
 kattha - where does it
 kāyaṇca - the body
 kāyānupassī - practising body-contemplation
 kāyasamphassajā vedanā - feeling born of the bodily contact (tactile) impression
 kāyasamphassajaṃ dukkhaṃ - unpleasant pain produced by bodily contact
 kāyasamphasso - bodily contact (tactile) impression
 Kāyasmim - in the body
 kāyaviññānaṃ - body consciousness
 kāye - in the body
 kāyikaṃ asātaṃ - unpleasant bodily sensation
 kāyo - body
 kesā - hairs of the head
 khajjamānaṃ - being eaten
 khandhānaṃ bhedo - dissolution of the aggregates

khandhānaṃ pātubhāvo - the manifestation of their aggregates of being
khaṇḍiccaṃ - teeth loss
khāyite -chewing
khelo - saliva
kho - indeed
kiñca - what
kiñci na ca upādiyati -clinging to nothing
kilomakaṃ, - diaphragm
kulalehi vā - by hawks
Kurūsu - the territory of the Kuru Princes
kusalānaṃ dhammānaṃ - wholesome states
kusala - wholesome action

L

lasikā, - synovial fluid
lohitam, - blood
loke - in the world
lomā, - hairs of the body

M

maccumaraṇaṃ - passing away
maggo – it is the path
mahaggataṃ - developed
manañca - the mind
manāpā - pleasant
mano - mind
mano-samphassaṃ - through mental contact
manoviññānaṃ - mind consciousness
maṃsalohitaṃ - flesh and blood
marañadhammā - subject to death
marañadhammānaṃ - who are subject to death
maranaṃ - death
māsā - small bean
māsa - month
mātā - mother
matthalungaṃ - brain
mayam -we
maṃsaṃ - flesh
me - me
medo - fat
micchāājīvaṃ - wicked ways
missībhāvo - union /association
mittā - friends
muggā, - green gram
muñcitvā - having opened
musāvādā -uttering falsehood
mūtoli - provision bag
muttaṃ - urine
mutti - liberation

N

na - no, not
na kho pana pattaḃbaṃ - that does not happen
na ca jarā āgaccheyyā - ageing does not come

na ca kiñci upādiyati - and clinging to nothing
na kho pana pattaḃbaṃ - this does not happen
nahārū, - sinews
nahārusambandhaṃ - held together by the tendons
nakhā - nails
nānappakārassa asucino - various impurities
nānāvihitassa dhaññassa pūraṇa - filled with various kinds of grains
nandirāgasahagatā - involved in pleasure and lust
natthi - absent
naṃ - that position
nekkhammasankappo - thought free from sensuality
nibbāṇa - eternal bliss
nibbānassa sacchikiriyāya - for the Realization of Nibbana
nibbatti - being conceived
nimmamaṃsalohitamakkhitaṃ - blood smeared but fleshless
nirāmisam - free from sensual desires
nirujjhamānā - made extinct
nirujjhati – extinct, vanish
nisinne -while sitting
nisinno - when sitting
nīvaraṇa - hindrances
nisinnomhī'ti - I am sitting
nivisaṃmānā - desiring (congenial) to take root
nivisati - does take root
no - for us
ñānamattāya - for just knowledge
ñātisālohitā - blood-relations
ñāyassa adhigamāya - realization of the right method

O

okkanti - their origination

P

paccavekkhati - reflects on
paccavekkheyya - (were to identify the contents) contemplate
padahati - maintains , meditates
pādatalā uddhaṃ - from the soles of his feet up
pādaṭṭhikaṃ - bones of the foot
pagganhāti - applies
pahānā – abandon
pahānāya - to overcome
pahīnassa - discarded
pahīnāya - discarded
pahīyamānā - being effectively abandoned
pahiyati - effectively abandoned
pāṇakajāteti - small creatures
pajānāti - knows
pañca māsāni - five months
pañca vassāni - five years
pañcasu nīvaranesu - in the five mental hindrances
pañcasu upādānakkhandhesu dhammesu - in the

mental-objects of five aggregates of clinging
pañcasu upādānakkhandhesu - in the five aggregates of clinging
pañcupādānak khandhā - the five aggregates of clinging
pāliccam - become grey
pāṇātipātā - killing
panihito hoti - gets established
pāpakānam - wrongs
papphāsam, - lungs
parideva - lamentation
paridevanā - the act of lamentation
paridevitattam - the state of lamentation
paridevo - that lamentation
pāripūri hoti - becomes perfect
pāripūriyā - for perfection
parisoko - grief, mental affliction
pasārite - stretching (his limbs)
passaddhisambojjhaṅgassa - Enlightenment Factor of Tranquility
pathamamjhānam - first absorption
paṭhavīdhātu - the earth element
paticca vuttam - is stated in relation to
pāṭikankham - may be expected
paṭikkante - in walking backward
paṭilabho - acquisition
paṭinissaggo - fully giving up
paṭipadā - the path leading to
paṭivibhajati - separates
patissatimattāya - just enough for mindfulness
phalaṃ - result
pharusā vācā - harsh word
phāsukāmā - wishers of comfort
phāsukaṭṭhikam - bones of the rib
phoṭṭhabbā - bodily contacts
phoṭṭhabbasāññā - perception of bodily contact
phoṭṭhabbavicāro - pondering of bodily contact
phoṭṭhabbavitakko - thought conception of bodily contact
phuṭṭhassa - which one encounters
pihakam, - spleen
pisunā vācā - slandering
pitā - father
pīte - drinking
pītisambojjhaṅga - Enlightenment Factor of Rapture
pitisukham - rapture and joy
pittam - bile
piṭṭhikantakaṭṭhikam - bones of the spine
piyarūpam - delightful
piyehi - loved ones
piyehi vippayogo dukkho - separation from the loved one is suffering
ponobhavikā - causing rebirth
pubbeva - already
pubbo, - pus
puñjakitāni - lying in scattered heaps
puna ca param, **bhikkhave** - again, monks

pūram - full of
pūtini cuṇṇakajātāni - crumbling into powder

R

rasā - taste
rasasañcetanā - volition for taste
rasasaññā - perception of taste
rasatanhā - craving for taste
rasavicāro - pondering of taste
rasavitakko - thought conception of taste
rase - the tastes
rupā - sight-objects
rūpasañcetanā - volition for visible form
rūpasaññā - perception of visible form
rūpassa atthaṅgamo - the passing away of corporeality
rūpassa samudayo - the arising of corporeality
rūpatanhā - craving for visible forms
rūpavicāro - pondering of visible form,
rūpavitakko - thought conception of visible form
rūpam - corporeality (material form)
rūpe - the visible forms
rūpupādānak khandho - the corporeality-aggregate of clinging

S

sā kho panesā tanhā - this craving
sacchikiriyāya - attainment
saddā - sounds
saddasañcetanā - volition for sound
saddasaññā - perception of sound
saddavicāro - pondering of sound
saddavitakko - thought conception of sound
sadde - the sounds
saddhim - with
sadosam cittam - hate affected mind
saṅkappa - concepts, thought
saññā - perception
sañjāti - being born
saññāya - arising of perception
saññupādānakkhandho - the perception-aggregate of clinging
sālī - wheat (hill paddy)
sālinam - hill rice
samādhi sambojjhaṅgassa - Enlightenment Factor of (Meditative) Concentration
samāgamo - get together
samāhitam cittaṃ - concentrated mind
samannāgatassa - experienced
samaṃsalohitam - with some flesh and blood
sāmisam dukkham vedanam - a painful feeling connected with sensual things
sāmisam sukham vedanam - a pleasant feeling connected with sensual thing

sāmisam vā adukkhamasukham vedanam
vediyamāno - when experiencing a neutral feeling,
connected with sensual things
samhani - decline
sammā ājivenā - with right livelihood
sammā ājivo - Right Livelihood
sammā ditṭhi - Right View
sammā kammanto - Right Action
sammā samādhi - Right Concentration
sammā sankappo - Right Thought
sammā sati - Right Mindfulness
sammā vācā - Right Speech
sammā vāyamo - Right Effort
sammiñjite - in bending (his limbs)
samodhānam - connection
samohaṃ cittaṃ - as delusion-affected
sampajānakāri hoti - he practises clear
comprehension
sampajāno - clearly comprehending
sampasādanam - tranquility
sampayogo - being attached
samphappalāpā - gossiping (babbling)
samudaya dhammānupassī - in the arising of
phenomena (mental-objects)
saṅkhārā - mental formations
saṅkhārānam atthaṅgamo - this the passing away
of mental formations
saṅkhārūpādānakkhandho - the aggregate of
clinging
saṅkhittam cittaṃ - the contracted mind
saṅkhittena - briefly
santam - present
sarāgam cittaṃ - the lust-affected mind
sarīram - a body (corpse)
sātarūpam - is pleasurable
sati paccupaṭṭhitā hoti - mindfulness is clearly
established
satimā - mindful
satisambojjhaṅgam - Mindfulness Factor of
Enlightenment
satta māsāni - seven months
satta vassāni - seven years
sattāham - seven days
sattānam - of beings
sattānam visuddhiyā - For the purification of beings
sattasu bojjhaṅgesu —of the seven Factors of
Enlightenment
sauttaram vā cittaṃ - the surpassable state of mind
savicāram - accompanied by initial review
savitakkaṃ - born of detachment
sayāno vā - or when lying
sayāno'mhī'ti - I am lying down
sāyite - tasting
sedo - sweat
semham, - phlegm
setāni sankhavannūpanibhāni - bleached to the
colour of shell (conch) -white

seyyathāpi - even as there were
seyyathidam - such as
sigālehi - by jackals
siṅghānikā - nasal mucus
sīsakatāham - bones of the skull
sīvathikāya chaḍḍitam - discarded in the cemetery
so - he
socanā - sorrowful state
socitattam - troubled by
soka - grief
sokapariddavānam - grief and lamentation
sokaparidevadukkhadomanassa- grief lamentation,
pain, sadness and despair
somanassadomanassānam - both joy and anguish
sotasamphasso - hearing impression
sotaviññānam - ear consciousness
sotam - ear
sukhassa -of pleasure
sukham - pleasant feeling
sukham vedanam vediyamāno - experiencing a
pleasant feeling
sutam - heard
sutte - falling asleep
suvānehi - by dogs

T

taca pariyantam - enclosed in skin
taco - skin
tadubhayam paṭicca - based on; the interaction of the
two (nose and smells)
tañca - that too
tamenam - that bag
tamhā tamhā sattanikāyā - from the various realms
of existence
tamhi tamhi sattanikāye - in the various realms of
existence
tanḍulā - rice-grain
tanḍulānam - dehusked rice
tathā tathā - in such a way
tatra kho - then
tatra tattrābhinandinī - engendering desire for
rebirth
tam - that
tehi - with them
tehi saddhin - with them
tejo dhātu - the fire element
terovassikāni - over a year old
thīnamiddham - sloth and torpor
ṭhite - standing
ṭhitiya - not neglecting them
ṭhito'mhī'ti - I am standing
tīhamatam - dead for three days
tilā - sesame seed
tīni māsāni - three months
tīni vassāni - three years
tiṭṭhantu- let alone

tunhibhāve - being silent

U

ubhato mukhā - double mouth

uccārapassāvakamme - in answering calls of nature

udariyaṃ - stomach

uddhacca-kukkuccaṃ - restlessness and worry

uddhaṃ pādatalā - from the soles of his feet up

uddhumātakam - swollen

upacchedo - uprooting

upādisese sati - if defilements still remain

upādiyati - clings

upajjati - occurs

upasampajja - having attained

upasaṃharati - compares

upāyāsittam - state of despair

upāyāso - despair

upekkhā sambojjhaṅgaṃ - Enlightenment Factor of Equanimity

uppādāya - arising of

uppādo hoti - arises

uppajjamānā - find it congenial to arise

uppajjati - does arise

uppannānam - already arisen.

uppannassa - of already arisen

uraṭṭhikaṃ - bones of the chest

ūraṭṭhikaṃ - bones of the thigh

V

vā - or

vadhivā - having slaughtered

vakkaṃ - kidneys

vāḷittacatā - become wrinkled

vasā - serum

vata - certainly

vaya dhammānupassī - in the passing away of phenomena (mental-objects;)

vāya mati - stirs

vāyodhātu - the wind element

vedanā - feelings

vedanānupassī - contemplation in feelings

vedanaṃ vediyāmi'ti experiencing a painful feeling

vedanūpādānakkhando - the feeling-aggregate of clinging

vedayitaṃ - sensation

vediyamāno - experiencing feeling

vediyāmi'ti - I am experiencing

vepullāya - for the fulfilment

veramanī - abstaining

vibhavataṇhā - craving for non-existence

vicikicchā - doubt

viharati - lives

vīhī, - paddy

vikkhittaṃ cittaṃ - distracted mind

vilokite - and in looking elsewhere

vimuttaṃ cittaṃ - the freed mind

vineyya - having overcome

vinilakaṃ - ugly blue

vippayogo - separation

vipubbakajātaṃ - festering

virāga - abandoning

viriyasambojjhaṅgassa - Enlightenment Factor of Self-Effort

viriyaṃ ārabhati - initiates his efforts

visuddhiyā - for the purification

vītaḍḍosaṃ cittaṃ hate-free mind

vitakkavicārānaṃ - both initial and sustained thoughts

vītamohaṃ cittaṃ - delusion-free mind

vivekaṃ - sustained thoughts

vivicca - detached

vividhehi vā pāṇakajātehi - various kinds of small creatures

vuccati - is called

vūpasamā - having subsided

vuttaṃ - was said

vyasana - loss

vyādhi - diseases

vyādhidhammā - subject to disease

vyādhidhammānaṃ - who are subject to diseases

vyāpādaṃ - ill-will

Y

yā - whatever

yañca saññojanaṃ uppajjati - if a fetter arises

yakanam, - liver

yampicchaṃ - what is wished

yampicchaṃ na labhati tampi dukkhaṃ - not getting what one wishes, is suffering

yassa - whoever is

yathā bhūtaṃ - as it really is

yathā ca - in the same way

yathā ca uppannassa - already arisen

yathā panihitaṃ - in whatever manner it is disposed

yathā yathā vā panassa kāyo - or in whatever position his body is

yathāthitaṃ - in whatever manner it is placed

yāvadeva - just enough

yāvadeva ñānamattāya - just enough for knowledge into reality

yāyaṃ taṇhā - this kind of craving

yaṃ - such

yaṃ kho - it is

yaṃ kho dukkhaṃ - whatsoever pain

yaṃ kho, kāyikaṃ dukkhaṃ - whatsoever there is of bodily pain

ye vā te - whoever

yo hi koci indeed

yo kho āyāso - this dejection

yo kho, soko - some grieving

yo nirodho - cessation

yogakkhemakāmā - wishers of security

THE AUTHOR

VEN. WERAGODA SARADA MAHA THERO



Today's world is all agog with excitement to greet the year 2000 – the long-awaited harbinger of the 21st century and the third millennium. Meantime, at its subdued and tranquil pace the Buddhist era is moving steadily towards its 26th century, currently passing the 2543rd year. At this crucial moment in the march of humanity towards the fulfilment of its historical destinies, Ven. Weragoda Sarada Maha Thero has selected for his latest book an eternal theme that can withstand the flux, fluctuations and assaults of time. His current publication is **Mahā Satipaṭṭhāna Sutta - The Only Way to Nibbana**. The Supreme Buddha has characterized this work as the path unparalleled – the only Path – to Eternal Bliss. The system of mind-culture advocated in this work is for all time. Ven.

Weragoda Sarada Maha Thero lives a life dedicated to the spreading of the Word of the Buddha as a habit acquired from the time he lisped, as it were. He was born in the south of Sri Lanka in 1941, in a family dominated by an intense Buddhist way of life. He was ordained a Buddhist monk in 1953 when he was just 12. At 23 he obtained his First Degree from the University of Sri Jayawardhanapura. Almost immediately after that he embarked upon his life of Buddhist missionary activity. With undiminished zeal he pursued the holy task of spreading the Word of the Buddha.

He began his service to Buddhism in Penang, Malaysia, where he was Principal of Mahindarama Sunday Pali School, until 1979. Coming over to Singapore in the same year he founded The Singapore Buddhist Meditation Centre (SBMC) with the support of an earnest group of devotees. With SBMC as the hub, the Venerable author's works radiated right round the globe. His unparalleled programme of Buddhist publications has now gone beyond 217. His greatest work to-date is "The Treasury of Truth – Illustreated Dhammapada", an English translation of Dhammapada. This is now available in Sinhala and Chinese versions as well.

His gift to the world in the early years of the 21st century will be the illustrated Jataka tales, the vehicle for which will be the world's biggest illustrated Buddhist work. He publishes Buddhist works in English, Sinhala, Chinese and Japanese. The prominent publications brought out by him are all distinguished by their high graphic quality, ensured especially by illustrations in colour. He looks forward to a new century when the Buddha Word will be held supreme.

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